THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XX OCTOBER 1949 No. 10

"THUS HAVE I HEARD"—

"Now whenever we want to worship God in anything, we consecrate it. But if a man excludes his fellows from participation in common worship, we are entitled to say that God flees from such worship. And he is instilled where there is repentance and the bar against one's fellows is removed. I hope this explanation is capable of being understood even though it may not be appreciated. In my opinion, it covers a profound truth. If the truth is not seen, the fault lies in my ability to express clearly what I want to say."

On the 2nd of this month devotees of Gandhiji will remember him especially, that being his Natal Day. The mark of the true devotee is his fidelity to the potent ideas of the Gandhian psycho-philosophy.

The adoration of the true devotee is intelligent: understanding with his mind the teachings, he practises assiduously whatever he can of these, noting at the same time his own limitations. No follower can at once apply all of the teacher's philosophy; and between the ideal and the realizable there is a gulf. What is true of any sage-teacher and his followers is equally true of Gandhiji and the hundreds who are endeavouring to make applications in their personal lives of the philosophy of Satyagraha.

One more book* is added to the large number pouring out of the printing-press. A volume of over 200 pages by Miss Mary Barr (known among Gandhiji's circle as Mary Behn) contains much of interest. We select here from two letters which Gandhiji wrote to the author on the subject of idol-worship. A devotee's *yagna*—sacrificial offering—at the feet of his Guru is one type of idol-worship and its value is well defined in true mysticism.

The words of Gandhiji quoted at the beginning of this article convey a profound truth, as he himself recognizes. Every mystic heart, every

* *Bapu: Conversations and Correspondence with Mahatma Gandhi.* By F. MARY BARR. (International Book House, Ltd., Bombay. Rs. 2/12)

mind which has penetrated the realm of Occultism, knows that there is a meaning to the rite of image-worship. The rite has been misused and has become degraded in the process of time, in this country as elsewhere. All acts of Divine Magic have their counterparts in the black art. Between the realm of Pure Light and the abyss of Darkness there are many expressions of traditional image-worship, which dwindle into sacerdotal idolatry. Gandhiji writes something thought-provoking to Miss Mary Barr, which readers of THE ARYAN PATH should become familiar with. Stating that he himself does not "believe in idol-worship," he explains that "in one sense we are all idol-worshippers." He adds that

> in some form or other idol-worship is a condition of our being. Mosque-going or Church-going is a form of idol-worship. Veneration of the Bible, the Koran, the Gita and the like is idol-worship. And even if you don't use a book or a building but draw a picture of divinity in your imagination and attribute certain qualities, it is again idol-worship, and I refuse to call the worship of the one who has a stone image a grosser form of worship. In the imagination of the worshipper God is in a consecrated stone and not in the other stones lying about him. Even so, the altar in a church is more sacred than any other place in it. You can multiply for yourself instances of this character. All this is a plea for a definite recognition of the fact that all forms of *honest* worship are equally good and equally efficient for the respective worshippers. Time is gone for the exclusive possession of right by an individual or group. God is no respecter of forms or words, for He is able to penetrate our actions and our speech and read and understand our thoughts, even when we do not understand them ourselves and it is just our thoughts that matter to Him.

This is in accord with the statement in the *Gita* that along many different paths men walk towards the Supreme Spirit. And yet the warning given by Dr. Bhagawan Dasji in his most useful compilation, *The Essential Unity of All Religions*, should be heeded:—

> Image-worship would serve its rightful purpose, if it is kept within strict limits; *not* positively encouraged; and if the elders and spiritual ministers keep constantly reminding the people that the image is only a symbol, a remembrancer, of the one God.

The Bhagavad-Gita states that

> those who devote themselves to the gods (Devas) go to the gods; the worshippers of the Pitris go to the Pitris; those who worship evil spirits (Bhuts) go to them and my worshippers come to me.

SHRAVAKA

EDGAR ALLAN POE

(JANUARY 19TH, 1809—OCTOBER 7TH, 1849)

[The publication of this study by the well-known Indian critic, **Dr. K. R. Srinivasa Iyengar,** is timely, because in this month falls the Centenary of the death of the great American poet and critic, at the age of forty. About him have raged bitter controversies but very few American men of letters have won more fame abroad than Edgar Allan Poe. Some of his work is horrible, sinister and unwholesome, for which no doubt we have in part to thank the inebriety that caused his early death, but some of it is touched with intuition and with not a little of the beauty to which the homage of his lifetime had been paid.—ED.]

Anything approximating to a just appreciation of Edgar Allan Poe has been slow to crystallise in America, where he has suffered more derogation than, say, in France or even in England. To the French "Symbolists," Poe was a major prophet; Mallarmé translated his verse, and Baudelaire his prose; and M. Paul Valéry salutes the "world-wide glory" of Poe and describes him as a pioneer "who considered the things of the mind and, among these, the production of literature, with an exactness, a sagacity, a lucidity, which had never before been found in a mind endowed with poetic inventiveness." On the other hand, Emerson dismissed Poe as the "jingle man," and Lowell found in Poe an odd mixture of genius and sheer fudge. If his admirers are idolatrous, his detractors are irascible. Yeats's categorical assertion that Poe is "always and for all lands a great lyrical poet" is counterbalanced by Brownell's no less categorical asseveration: "Poe's banquet is as bereft of wit as it is destitute of love. He lacked humour and he lacked heart...as literature his writings are essentially valueless."

Much has been written about the influence of Poe on the French "Symbolists," but it is still one of the open questions of literary history. It might be that Poe in his critical theories and in treatises like "Eureka" did no more than catch up stray rays from Coleridge and Shelley, and refracted them through the prism of his own lurid temperament. But in France the doctrine of "art for art's sake" came to be associated with Poe more than with anyone else, and Baudelaire, apostle of æstheticism like Gautier and Flaubert before him, quickly seized Poe's juggled conceptions and integrated them into his own æsthetic philosophy. As Mr. Matthiessen points out:—

Poe, in spite of gross crudities and lapses in taste, was the first man (in America) to declare that practice must not be separated from "the theory that includes it"; and it was his strict

if brittle insistence on the principle of art that helped free Baudelaire and the French Symbolists from the effluvia of romanticism, and so cleared the way in turn for the emergence of Pound and Eliot.

It might be true, again, that Poe created no tradition in America, and rather moved in a narrow groove of his own making. But his "William Wilson," an audacious imaginative study of the dual personality, was without doubt the original of Stevenson's *Dr. Jekyll and Mr. Hyde*, and Poe was obviously co-founder with Gaboriau of the modern detective story. Besides, Poe's influence on Henry James, Ambrose Bierce and Hart Crane, on the one hand, and on Rossetti, Swinburne and Ernest Dowson on the other, is at least an arguable proposition. Further, there was much in Poe's life to excite pity, admiration and contempt by turns; and so the critic is often swayed, now this way, now that, by the biographer. To dissociate poetry from poetolatry, to distinguish the man from the influence, to discriminate between the intrinsic and the historical value of his writings, and, above all, to extricate the man from the legend, all this is certainly a most difficult task. But the occasion of the Poe Centenary should prove auspicious for such a salutary undertaking.

Walt Whitman wrote:—

> In a dream I once had, I saw a vessel on the sea, at midnight, in a storm.... On the deck was a slender, slight, beautiful figure, a dim man, apparently enjoying all the terror, the murk, and the dislocation of which he was the centre and the victim. That figure of my lurid dream might stand for Edgar Poe, his spirit, his fortunes, and his poems—themselves all lurid dreams."

Like the hero of his unfinished blank-verse tragedy *Politian*, Poe too was

> ...a dreamer and a man shut out
> From common passions.

From his parents, both itinerant players, whom he lost early, Edgar Poe inherited his *Wanderlust*, and the chronic discords in the home of his foster-parents, John Allan and his wife, were likewise duly reflected in his star-crossed life. It is possible too that Poe as a child sustained a psychic trauma which rendered him incapable of normal healthy relationship with women. Already, at the age of fifteen, Poe was a shy, morbid, high-strung lad, consumed by his unearthly love for the mother of one of his class-mates, the immaculate "Helen" who was to inspire two of his famous lyrics:

> All—all expired save thee—save less than thou:
> Save only the divine light in thine eyes—
> Save but the soul in thine uplifted eyes....

And

> Helen, thy beauty is to me
> Like those Nicæan barks of yore,
> That gently, o'er a perfumed sea,
> The weary, wayworn wanderer bore
> To his own native shore.

Poe had his early schooling in England and after his return to America with the Allans proceeded to the University of Virginia, where he ran into debt, gambled heavily, and got into a thorough mess. He then joined the Artillery division of

the United States Army; then entered West Point, but, for all his erratic brilliance, he was court-martialled in 1831. Drifting to journalism, he published in quick succession a number of reviews, essays, poems and stories, which came to the notice of a widening circle of readers and gradually stabilised his position as a writer. In the meantime, he married his cousin Virginia Clemm, then barely thirteen, and set up house with his wife and her mother. Virginia was the "Eulalie" of the lines—

> I dwelt alone
> In a world of moan,
> And my soul was a stagnant tide,
> Till the fair and gentle Eulalie became my blushing bride—
> Till the yellow-haired young Eulalie became my smiling bride.

She was, besides, the inspiration behind the short story "Ligeia" and the poem "Annabel Lee." And yet, neither in his life nor in his love, neither in his habits nor in his occupations, neither in his hopes nor in his fears, was normality ever a constituent. Alcohol and opium held him fascinated; he alternately drank himself to oblivion and solaced himself with laudanum. Edgar Allan Poe was indeed playing a reckless game for impossible stakes—and he was foredoomed to lose all the way.

After a brief agitated interval at New York where he made the acquaintance of Washington Irving and William Cullen Bryant, Poe settled down at Philadelphia for five years (1839-1844), easily the most peaceful and fruitful session of his terror-driven, wasted life. *Tales of the Grotesque and Arabesque* came out in 1840, "The Gold Bug" and some of the Dupin stories came out one by one, each a marvellous essay in detection, while his essays in criticism gave him a certain standing among his contemporaries. But Poe was not the man to flirt with success for long. He would be drowned, and nobody could help him! Emasculated by the corroding sense of his own fatality, he dreamily took off from the hard ground, he clawed somnambulistically into the air, he wildly flew at shadows, he moaned melancholy tunes, he spiralled uneasily in mid-air, he suddenly gravitated to the ground and crashed into atoms. From Philadelphia to New York was a mad shift, made worse by Virginia's consumption and lingering agony. Fame and poverty kept house together; spectres hovered above, and tragedy was, as it were, round the corner. Virginia withered, Virginia died; and relieved at last from Virginia's strangely powerful hold, Poe embarked on wilder courses than ever. Intermittently the disturbed sky brightened for a brief second or two—there were lightning flashes—but all was lowering darkness again. Making a final frantic effort to redeem himself, Poe got engaged to Mrs. Shelton, but it was no use; a few days later he was picked up inexplicably delirious near a saloon in Baltimore, and died soon afterwards of pneumonia in his fortieth year. The fitful fever

of his life was spent at last, and Poe was now gathered into that "hollow vale" and its eternal rest.

Such a life as Poe's was in all conscience a nightmare mixture of tragedy and futility, itself a blend of the macabre, the grotesque and the arabesque. Normality and actuality repelled him—he knew them not—and he therefore minimized them into zero and cantered into the regions of abnormality, unreality. Says Professor C. M. Bowra:—

> For Edgar Allan Poe and for Gerard de Nerval, the other world was always the real world, and actual phenomena a source of trouble and confusion which they refused to accept. The result was a search, conscious or unconscious, for some anodyne which should enable them to maintain their dreams.

In his life Poe found the anodyne in alcohol, in opium; in his art, he found it in the determined contemplation of dying beauty, in the vivification of charnel-houses and torture-chambers, in the laborious elaboration of crime and detection. Poetry, according to Poe, is concerned, not with Truth, but with Beauty (as though Truth and Beauty were contradictories!)—especially Beauty that must die. Thus the most suitable, the most poetic, of all themes is the death of a woman who is adored but dies in the full flush of her beauty and bathed in all the radiance of her lover's adoration. A long poem, then, is a contradiction in terms; consistency of tone can be maintained only over a poem of 100 lines or less—or in a story that can be read through at a single sitting. And rhythms, now nervous and mild, now aggressive and bold, should fuse into a jet of melody that incarnates the tragedy at the heart of all supremely beautiful things.

While all this may very well be an authentic summing-up of Poe's own practice as a poet and literary craftsman, it rather empties of significance the world of art and reduces it to a ghost-gallery devoid of life and even of beauty. For the beauty that Poe manages to evoke is but a pale bloodless beauty, a mere simulacrum of the rich seething beauty in God's wide world. "The Raven," Poe's most famous poem, is a technical achievement of a high order; it creeps into one like an infection, and the fever waxes with each stanza till one comes to the very last:—

> And the Raven, never flitting, still is sitting
> —still is sitting
> On the pallid bust of Pallas just above my
> chamber door;
> And his eyes have all the seeming of a
> Demon's that is dreaming,
> And the lamp-light o'er him streaming
> throws his shadow on the floor;
> And my soul from out that shadow that lies
> floating on the floor
> Shall be lifted—nevermore!

Then, suddenly, the spell is broken; the ague is gone—and one returns to life, and sanity, and health. Poe's remarkable technical gifts as a poet were nevertheless largely thrown away because he would not—perhaps he could not—come to terms with ordinary reality.

Poe's stories, again, granted all

their excruciating power and craftsmanship, hold little commerce with the flesh and blood of actuality. Ideas are pushed to their logical conclusion; formulæ are inflated into persons; moods are evoked with a terrifying vividness and particularity; complicated problems are posed and solved with a pontifical solemnity—but, although they stimulate our interest, although they extort our admiration, they never overwhelm us. In stories like "The Fall of the House of Usher," "The Pit and the Pendulum," "Ligeia," and "The Black Cat," detail is added to detail with an uncanny astuteness, the "tone" is preserved with a diabolical consistency, and the contours of this crepuscular and sinister world are made to stand out in all their poisoned clarity before our awed, unbelieving eyes. Afraid or contemptuous of the familiar, the traditional, Poe sought refuge in the ugly, the fearful, the bizarre. Trafficking with terrors, he exchanged the pulses of humanity for the phantasmagoria of Lucifer's dream-kingdom. And yet what astounding craftsmanship has gone into tales like "The Assignation," "The Cask of Amontillado," "MS. Found in a Bottle" and "A Descent into the Maelstrom." Poe is rather like the ingenious inventors of our own day who mobilise all the resources of their trained intelligence towards the construction of more and yet more destructive weapons of war.

On the other hand, as the creator of M. Dupin and as the author of "The Gold Bug," Poe holds his own against scores of recent practitioners in the genre. But even here Poe's eminence is subject to an important qualification. "The detective story, as created by Poe," says Mr. T. S. Eliot, "is something as specialised and as intellectual as a chess problem; whereas the best English detective fiction has relied less on the beauty of the mathematical problem and much more on the intangible human element." M. Dupin is apt to assume that life is a simple rule of three, but there are undreamt-of accidents—there are vast imponderables—there are unpredictable spurts of circumstance, and these must for ever defy the mere logician in search of Truth. Modern detectives like M. Hercule Poirot and Inspector Maigret, Father Brown and Lord Peter, are more in the Sergeant Cuff, than in the Lecoq-Dupin-Holmes, tradition. Poe, as usual with him, as was inevitable with him, went the whole way when he invented the story of detection, and by pumping in too much of ratiocination emptied it of human significance.

Poet and critic of poetry, daring experimenter and innovator, master of the macabre and the grotesque, wanderer between the physical and supraphysical realms, flawless craftsman and adroit thinker, wayward genius and devotee of Beauty, the elements were so mixed in Edgar Allan Poe that he was fated to become yet another of the "inheritors of unfulfilled renown," one of the anguished, intoxicated denizens of

the world of poetry and art. He suffered intensely, his fragile nerves were keyed to an unbearable pitch, but as his suffering was often self-forged and his nervous tension but derived from his exotic sensibility, Poe surfeited himself with diseased abnormality and soul-destroying despair, and presently he loomed immense, a severe hooded figure, the Laureate of shadows and dank chambers and improbable possibilities.

He created a world of his own, a nightmare dream-world that not seldom glows with the poignancy of authentic tragedy. As a creative writer he blazed the trail in many directions, but what he achieved himself fell short of the promise held out by his extraordinary gifts. His flaw-fissured personality no less than his ingenious inventions and striking achievements inevitably created a legend that for a time overflowed the bare truth and almost threatened to engulf it. But the danger is past. It is now possible to evaluate Edgar Allan Poe with a greater approximation to the truth of things and to hail him, in the centenary year of his death, as a very considerable artist in prose and verse and as a pioneering and powerful force in modern literature.

K. R. SRINIVASA IYENGAR

THE CO-OPERATIVE MOVEMENT

The Co-operative Movement abroad was primarily a People's Movement. But not in India. Its propagation and promotion in our country have been largely left, in the past, to the Government. Now that we are politically free it becomes incumbent on every educated individual to take an active interest in the principles and projects of the Movement. Therefore, the Hon. Shri Vaikunth L. Mehta rightly observes in the Special Co-operation Number of *Booco-op*, published monthly by the Sahakari Prakashan, Limited, of Bombay :—

> Individualism and the profit motive are rampant in our social life....The form of democracy we seek is not one where authority is centralised but one where every producer feels that he is an active participant in creative effort....Unfortunately there are still vast sections of the community who have remained unaffected, uninfluenced by the co-operative ideology.

The Co-operative Movement ought to be a demonstration of True Religion in action. A major weakness of the Movement is the frequent preoccupation with pecuniary benefits to the exclusion or the slighting of the even more important spirit of co-operation and the ideology on which it rests. The Sahakari Prakashan's little monthly is rendering a distinct service by drawing the attention of co-operators and the public to the co-operative ideals without which the Co-operative Movement is but a far from infallible economic formula.

THE DREAM OF DOUGLAS HYDE

[This brief sketch of the first President of Eire by his countryman, **R. M. Fox,** the author of several books on modern Irish history as well as on industry and travel, will be read with interest. This story of the life activities of Douglas Hyde shows the value of the cultural approach to national rehabilitation. It was fitting that his efforts should have been crowned by his unanimous election to head the Nation he had helped to build.—ED.]

Dr. Douglas Hyde, first President of Ireland, whose death at eighty-nine recently occurred in Dublin, completed a long span of service for his country. In 1892, he was one of the founders of the Gaelic League—formed to advance the Irish language and culture—and as far back as 1878 he belonged to the Society for the Preservation of the Irish Language. His funeral procession was given full military honours when it set out by road from Dublin to Ratra Cemetery, Roscommon.

His father was the Rev. Arthur Hyde, Protestant Rector at Frenchpark, County Roscommon, and as a youngster he ran in and out of the cabins of the Irish-speaking peasants on the Ballaghaderreen. This, combined with his extraordinary facility for languages, gave him his initial interest in Gaelic. Later he went as a student to Trinity College, Dublin, and began studying old Irish manuscripts, filled with legends, poetry and history, which he found in the library there.

A fellow student, curious as to the extent of his knowledge, cross-examined him.

"You do know a lot of languages, don't you, Hyde?" he said. "How many? English, German, Hebrew, Latin and French, I suppose?"

"Yes," replied Douglas Hyde, musingly, "and I can read Italian. But the language I know best is Irish."

"Irish!" said the Trinity man, incredulously. "Is there such a thing?"

"I dream in Irish!" answered Douglas Hyde quietly.

To his companion, Irish was as remote as a dream. He was amazed when Douglas Hyde produced a bundle of manuscript poems he had actually written in Irish.

This may have been the germ of that remarkable collection "*Love Songs of Connacht*"—translations from the Irish—which he afterwards made. In 1900, his play *The Twisting of the Rope* was produced at the Abbey. This is said to be the very first play ever written in Gaelic.

He was the first President of the Gaelic League and he held this position continuously till 1915 when he resigned because he did not believe in the League taking part in the political movement for National independence. It was a great testimony to the affection in which he was held that at this time of violent

conflict he continued to hold the friendship and esteem of that body.

In earlier days he worked hard for the language movement. Not only did he speak and write in Ireland but he visited America and spent six months there, lecturing to get funds and support for the Gaelic League. He toured the country, from New York to San Francisco, addressing meetings everywhere, sometimes three a day. He was invited to speak at Yale and at Harvard. He lunched with Theodore Roosevelt at the White House and the American President told him that he had written an article on Gaelic poetry. San Francisco had contributed generously to the Gaelic League funds just before the disastrous fire which destroyed so much of the city. Douglas Hyde obtained permission from home to give $5,000 to the relief fund. Later San Francisco donated that amount to Gaelic League work. Altogether he raised £11,000 towards reviving the Irish language and culture.

His greatest struggle was to have Irish given a definite place in the curriculum of the new National University established in Dublin. Huge meetings and processions were held all over the country. Douglas Hyde stirred up all kinds of bodies on this matter. At last victory crowned his efforts. The County Councils announced that they would pay for scholarships in the new University only on condition that Irish was taught. At this period—1908-9—the language was regarded as a symbol of national independence. So it was easy to rouse popular feeling. The victory was sealed when Douglas Hyde was appointed as the first Professor to teach the Irish language at the National University.

Because of his work for the language and his activities as a literary man, his selection as the first President of Ireland in 1938 was unanimous. His *Love Songs of Connacht* and his *Literary History of Ireland* brought a knowledge of the older, traditional Ireland to his generation. Everywhere he became known by his Gaelic pen-name "*An Craoibhin Aoibhinn*" (The Little Branch).

Douglas Hyde was a massively built man of great vitality and distinguished presence. During his American tour an observer wrote that he was "a man of sturdy build and countenance. His voice is firm and mellow, his manner quick and alert." In earlier years he was a keen sportsman and spent much time hunting and fishing. He had a genial, kindly manner and a generous disposition. One small incident I know of revealed this. In 1939, on the publication of my *Green Banners* —a history of modern Ireland—the publishers sent him a copy of the book. At that time he was an invalid of around eighty, with many official duties as President to attend to. But he found time to write me a little note of thanks in his own hand. This was characteristic of his kindly consideration.

R. M. Fox

THE PATH OF SOUL EVOLUTION

[This thoughtful essay formed the second and concluding portion of the illuminating address on "The Climate of Indian Thought" with which **Dr. T. M. P. Mahadevan, M.A., Ph.D.,** Head of the Department of Philosophy of the University of Madras, inaugurated at Cornell University last autumn the course of lectures on Indian Philosophy for which he had been invited to the U.S.A. The first instalment appeared in our last issue under the title "Philosophy and Philosophers."—ED.]

The inward look of Indian philosophy was directly the result of the kind of problem with which the Indian philosopher was faced. It was not wonder or intellectual curiosity, as was the case with the ancient Greek thinkers, that prompted the early Indian seers to pursue the path of philosophical enquiry, but an acutely practical problem—the problem of finding a way out of sorrow. Typical of the manner in which philosophy starts in India is the following episode recorded in the *Chāndogya Upaniṣad* (VII. 1): Nārada, who is a master of many sciences and arts, goes to Sanatkumāra and confesses that in spite of his encyclopædic learning, he is heavy-laden. The list of subjects of which he is a master includes not only the four Vedas, the epics, grammar, arithmetic, logic and politics, but also such occult sciences as necrology, astrology, and demonology, and such arts as the art of war, snake-charming, and the fine arts. The knowledge of these has not given him the solace which he needs. And so, he implores Sanatkumāra to impart to him the knowledge of self which alone, he is sure, would lead him to the other shore that lies beyond sorrow.

In the light of this preoccupation with life and its primary problem, *viz.*, the seeking of a way out of sorrow, it will not be difficult to see that the charge of pessimism levelled against Indian philosophy is without justification. It is true that the Indian thinker is dissatisfied with the *status quo*. Misery and squalor, pain and poverty, wickedness and evil are incontrovertible facts which confront us at every turn. No philosopher can afford to overlook them. If to recognise them is pessimism, then Indian philosophy is pessimistic. But it does not stop there, nor does it believe fatalistically that evil is ultimate. On the contrary, the claim made by every system is that it can show the way out of evil. To illustrate our point, we may analyse the teachings of the Buddha. The great Prince renounced his royal estate and all the pleasures that the world could give him in order to discover for humanity a solution for sorrow. The enlightenment which he received under the *bodhi* tree consisted of four noble truths, *viz.*, that suffering (*duḥkha*) is universal,

that suffering has a cause (*duḥkha-samudāya*), that the removal of suffering is possible (*duḥkha-nirodha*), and that there is a way to the removal of suffering (*duḥkha-nirodha-mārga*). While the first two of these truths take cognisance of suffering and trace it to its roots, the latter two hold out a promise of freedom from suffering and seek to show the path to that freedom. So the so-called pessimism of Indian philosophy is initial and not final; for freedom (*mokṣa*) from all evil and suffering is the goal of every system of Indian philosophy.

The fact that Indian philosophy regards *mokṣa* as the goal for man makes of it essentially a value-philosophy. A fourfold scheme of values is recognised: Wealth (*artha*), pleasure (*kāma*), moral goodness (*dharma*), and spiritual freedom (*mokṣa*). But wealth and pleasure are not ends in themselves; nor even moral goodness which is only a means to *mokṣa* which alone is the ultimate good (*parama-puruṣārtha*). Maitreyī, one of the most perfect of women we meet with among the characters of the Upaniṣads, spurned wealth when it was offered to her by her husband, Yājñavalkya, and asked instead for knowledge of the self. Yama, the king of death, promised Naciketas the choicest pleasures of heaven and earth, long life and limitless lordship over the world, as substitutes for knowledge of the self which he had asked for as his boon. But the brave boy was adamant and would not accept anything in lieu of Self-knowledge which alone, as Yama admitted, was the portal to the final good (*śreyas*). Each system envisages in its own way the nature of the supreme value; and the one concern of the Indian philosopher is to discover the way that leads to the realisation of this value.

It has often been remarked that in India philosophy and religion are not distinguished from each other. If this remark is not to be misunderstood, we must be careful about the meaning we attach to the term "religion." It is not in the sense of blind belief in a set of dogmas that religion should be understood in this context. It is no sort of compliment to any philosophy to be associated with that sort of religion. Nor is philosophy in India necessarily related to religion in the sense of a belief in God. Buddhism in its earlier form was not theistic. Jainism does not postulate a God, though it believes in Godhead. Even among the orthodox systems there are several which do not stress the idea of a personal God. The Sāṅkhya is silent about the existence of God; and in its scheme there is no place for God. The conception of God, again, is not essential for the doctrine of Mīmānsā. And in Śaṅkara's Advaita, the concept of a personal God is not the highest truth, for Reality *per se* is impersonal and without qualities. So, philosophy in India is not allied to religion in the sense of a theistic belief or theology. Then, in what sense are the two, philosophy and

religion, held to be inseparable? Philosophy does not aim at mere satisfaction of intellectual understanding. Its objective is to go beyond logic and achieve for man his spiritual freedom (*mokṣa*). The quest for knowledge is not an end in itself; it is only a means to liberation.[1] Indian philosophy has to tell us not only what reality is but also how it is to be realised. It is in this sense that philosophy is undivorced from religion.

Mokṣa, the goal of Indian philosophy, is not to be regarded as a hypothetical state to be attained after death. It is not an eschatological condition which may be affirmed only on the basis of faith. The Indian mind soon discovered that spiritual freedom is attainable *here* and *now*. As it has been said:—

"Man's aim was no longer represented as the attainment of perfection in a hypothetical hereafter, but as a continual progress towards it within the limits of the present life. Even in the case of doctrines like the Nyāya-Vaiśeṣika or the Viśiṣṭādvaita which do not formally accept the *jīvan-mukti* ideal, there is clearly recognised the possibility of man reaching here a state of enlightenment which may justifiably be so described because it completely transforms his outlook upon the world and fills with an altogether new significance the life he thereafter leads in it."[2]

The idea of release while yet in embodiment has been developed in all its implications by Advaita-Vedānta; and it can be traced to the Upaniṣads where we come across such texts as the one which says, "When all the desires the heart harbours are gone, man becomes immortal and reaches Brahman *here*."[3]

Since the aim is not mere theoretical understanding but the realisation of spiritual freedom, the qualifications required on the part of the student include, besides intellectual agility, moral excellence as well. Śaṅkara, for example, prescribes for the prospective philosophical student the following fourfold qualification:[4] (1) Discrimination between the eternal and the non-eternal (*nityānitya-vastu-viveka*), (2) Non-attachment to the pleasures of this world and the next (*ihāmutrārtha-phala-bhoga-virāga*), (3) Cultivation of the cardinal virtues (*śamādi-ṣaṭ-sampatti*), and (4) A longing for release (*mumukṣutva*). While the first of these sets forth the theoretical requirement, the other three state the practical requisites.

Ability to tell the real from the apparent is the mark of a philosophical mind. What Śaṅkara demands of the philosophical student by his first requirement is not the complete knowledge of the eternal reality as distinguished from the fleeting phenomena of the world; for that is rather the fruit of philosophical enquiry than a prelude to it. What

[1] The *Bhagavadgita*, for example, is described both as *brahma-vidya* and as *yoga-sastra*. See the colophon at the end of each chapter.

[2] M. Hiriyanna, *Outlines of Indian Philosophy*, p. 19.

[3] *Katha*, II. iii. 14.

[4] See his commentary on the *Vedanta-sutra*, I. i. 1.

he means is that the mind of the student should show an unmistakable leaning towards a deeper understanding of things. The other three qualifications constitute the factors that go to discipline the emotions and the will of the aspirant. He should desire nothing else but *mokṣa*. Consequently, he develops a distaste for the pleasures of this world and the next. And he prepares himself morally for a life of metaphysical contemplation by cultivating such qualities as equanimity, self-control, and contentment. The *Bṛhadāraṇyaka*, (IV. iv. 23) says: "Therefore he who knows this is tranquil, self-restrained, self-denying, patient, and collected"; and the *Kaṭha* (ii. 24): "No one who has not ceased from violence, who is restless, unsubdued, whose heart is not yet tranquil, can by searching attain unto him."

That the highest philosophic wisdom was not imparted to all and sundry, and that the prospective recipient thereof had to go through an intensive course of inner culture will be evident from numerous episodes found in the Upaniṣads. In the *Chāndogya*, (IV. 10. 2-4) *e.g.*, a student, Upakosala by name, waits on his teacher for a long time without receiving knowledge of the truth. He grieves over his lot and finally declines to take nourishment. When invited to eat, he says, "Alas, in mankind there are many desires ungratified in different ways. I am filled with grief. I will not eat." Thereupon, the story goes, the sacred fires took pity on him and taught him the knowledge of Brahman. In the same Upaniṣad we are told that Indra had to wait for a number of years before his teacher, Prajāpati, would give him the philosophic knowledge of the self;[1] and even after the instruction had started, the pupil had to go through a period of discipline after each instalment of the teaching. It is not difficult to understand why this should be so if we bear in mind the goal which Indian philosophy aims to achieve.

Both the orthodox and the heterodox schools, with the exception, of course, of the Cārvāka, teach renunciation. Missing the significance of this teaching, some Western critics have charged Indian philosophy with advocating a view of world- and life-negation. They say that Indian philosophy is other-worldly, to the utter neglect of the interests of this world. Thus Lewis Browne in *The World's Great Scriptures* (p. 59) says that "the emphasis is on denial of carnal wants rather than their progressive adaptation, and on despairing flight from Nature rather than determined effort to master it." The author, however, adds:—

> But the basic philosophy, on the other hand, has deep appeal, for it is closely reasoned and in a mystical way completely valid. It insists that all sensory life is transitory and therefore meaningless, and that the individual can really live only if, like a spark, he loses himself in the fire which is Life in the universal sense.

[1] The periods of waiting aggregated 101 years. See *Chandogya*, VIII. xi. 3.

And Deussen in *The Philosophy of the Upanishads* (p. 65) calls it "a tribute to the high metaphysical capacity of the Indian people, that the phenomenon of asceticism made its appearance among them earlier and occupied a larger place than among other known people."

It is true that Indian philosophy advocates a withdrawal from the life of the flesh. But that is the price one has to pay if one desires the life eternal. What actually hinders progress in spirituality, however, is not physical existence in the world and participation in its affairs, but forgetfulness of the true aim of life. All that serves as a hindrance to the realisation of that aim must naturally be renounced. There is no happiness, as the Upaniṣad says, in that which is narrow and small; true happiness lies in or is the Infinite.

Even those systems of Indian philosophy which hold a theistic view insist on the need for the destruction of egoism. As a modern Indian mystic puts it, the answer to the question "When shall I be free?" is when "I" shall cease to be. The entire scheme of *āśramas* or stages in life is so designed as to wean the individual away from his small and petty self. As one completes his first stage in life which is the period of studentship, and enters the second by marrying and founding a family, his circle of interests gets wider, and he becomes less and less self-centred. But there he is not to stop. The exclusive love of family and clannishness can be as binding as narrow egoism. After the individual has received in his spiritual path the help that life as a householder can give him, he must march onward by taking to the life of a hermit and finally by becoming a sannyāsin, leaving behind all affiliations that cramp and bind the soul. Kālidāsa describes this ideal as "owning the whole world while disowning oneself."[1]

India has passed through many vicissitudes during the millennia of her recorded history. She has withstood the successive onslaughts of invading hordes. On her soil have met and mingled varied races and contrasted groups of men. But even in her darkest days, she did not cut herself away from her mooring which is spirituality. Max Müller writes:—

As far back as we can trace the history of thought in India, from the time of King Harsha and the Buddhist pilgrims back to the descriptions found in the Mahābhārata, the testimonies of the Greek invaders, the minute accounts of the Buddhists in their Tripitaka, and in the end the Upanishads themselves, and the hymns of the Veda, we are met everywhere by the same picture, a society in which spiritual interests predominate and throw all material interests into the shade, a world of thinkers, a nation of philosophers.

Not only sages and seers like Yājñavalkya and Uddālaka, but also kings and princes like Janaka and Ajātaśatru looked upon life in the spirit as the ideal of life. Even in

[1] See M. Hiriyanna, *op. cit.*, 26.

modern times India has had her exemplars of the philosophic spirit. In our own day, in the personality of Mahatma Gandhi we have seen the embodiment of the spirit of Indian Culture. Is it too much to hope that in the glorious era of freedom that has dawned in India there will be a quickening of the spirit of the perennial philosophy which has been the secret of India's success in the past, as it will undoubtedly be the source of her strength in the future?

T. M. P. MAHADEVAN

COMMUNITY AMBASSADORS

The possibilities of the educational exchange programme of Unesco and of the U.S.A. are stimulatingly presented in a State Department publication, *Building Roads to Peace.* Dealing especially with the exchange of people between the United States and other countries, the book is suggestive of what can be done along these lines elsewhere. America is taking its responsibilities in this direction seriously. An impressive number of organisations, in addition to the educational institutions, is concerned with the problem, which has two main aspects, the making welcome of foreigners in that country and the sending abroad of informal ambassadors of culture.

Several cities have definite programmes for introducing foreigners to American life; individuals are encouraged to welcome foreigners to their homes; and definite improvement in understanding of other countries must result from such efforts no less than from what certain towns are doing in sending young Americans for a carefully planned vacation abroad at the community's expense, to live with families in foreign countries. These "Community Ambassadors" report their experiences abroad currently through their local newspapers, so that the whole community shares in the adventure in understanding. Exchanges are arranged not only for scientists and professors, who add public lectures to their academic efforts, college students and teachers in secondary schools, but also for youthful industrial and farm trainees.

The intermingling of peoples for educational purposes has wisely been chosen by Unesco as one of its chief goals. It is a promising line of approach to international understanding to have

> people talking to people, getting to know and understand one another, making friends of foreigners, building roads to peace.

But the cultural ambassadors must be carefully chosen and, above all, the efforts must be disinterested. The readiness to learn must equal the eagerness to teach. Even cultural fifth column penetration will rightly arouse resistance. The spirit of propaganda for however justly prized a way of life can debase what should be a friendly give and take into an exhibition of high-pressure salesmanship. The roads to peace cannot be one-way streets.

GANDHIJI

2ND OCTOBER 1869

MAHATMA GANDHI AND HENRI BERGSON

[In this interesting essay, **Shri M. A. Venkata Rao, M.A.,** shows the *rapprochement* of two great minds, Eastern and Western. It is hopeful for the peaceful and friendly advance of mankind that the thought of two such independent minds as those of Gandhiji and Bergson should show such comparable tendencies as our contributor has brought out here.—ED.]

What do they know of Gandhi who only Gandhi know? The appeal of Gandhi is entering into the second phase in which the first impression of wonder or of repulsion is giving place to an effort to understand. This effort to enter into the inwardness of the Indian leader's contribution to the modern world will be assisted if we see how the growing points of his message are akin in direction and purpose to those of the deepest thinkers of Europe and America in the last two generations. The sphere of ultimate principles common to the great religions of the world will appear meaningful and become available for incorporation in practical policies and personal ways of living only if they come home to the imagination of men and women. They will be assisted to do so if they are connected with the dynamic ideas and motives of current life.

Philosophers in the West have been trying to find a pattern of such forces in Western societies, a pattern weaving the insight into space, time and matter, life and evolution, heredity and technology, brought by the modern sciences and techniques, into the spiritual ground-plan of the moral genius of the prophets. We will understand the significance of Gandhi's ideas more intimately if we relate them to the efforts of Western thinkers. We shall see that, despite the apparent crudeness and reactionary character of some of Gandhi's ideas, for example, those on machinery and on sex, Gandhian reflections and gropings lie close to the trends in the profoundest thinking of modern times. I propose to illustrate this through a brief indication of an approach in conclusions between Gandhi and Bergson regarding the problems of civilisation.

In his last great work, *The Two Sources of Morality and Religion*, Henri Bergson developed his philosophy of creative evolution in the fields of morality and religion. Like William James of America in his *Varieties of Religious Experience*, Bergson comes to a sympathetic appreciation of mysticism in the light of his theory of intuition. He applies his view of the relations of instinct and intelligence to the evolution of societies. He distinguishes in a

striking manner between the static and dynamic stages of society, the closed and the open. The former is dominated by intelligence operating on the pattern of instinct in terms of routine and myth-making which furnish the psychological replica of the tools needed for living. Static society is made for compactness and cohesion and is ever ready for war. Sympathy is restricted to the members of the group. The stranger is the enemy. But human evolution does not stop here, for man's intelligence has an aura of intuition. Evolution throws up geniuses who are sensitive to wider relationships, who perceive the old obligations extending to the whole of humanity. Religion and mysticism point to this end. The experience of mysticism that God is love may coalesce with the highest patriotism and extend it, thus ushering in a new era in the life of humanity.

Gandhi is not a mystic in the technical sense of having had experiences of ecstasy and immediate contact with the Deity or ultimate reality. He is content with rational conviction and moral insight. His later exposition of his faith as consisting in the idea that Truth is God and that love of man is the way to find it (or Him) frees his approach from anthropomorphic limitations. The approach of Gandhi and Bergson is clear on this level of the highest effort of religious philosophy to link moral experience and evolutionary ideas with the trend towards a universal ethic. Bergson goes a step further and speculates on the possibilities of psychical research in the way of revealing higher powers inherent in the mind of man. The body, far from being an adequate vehicle of the mind, may actually function as a screen shutting off realms not immediately relevant to life's biological urges. It may be possible by special training to develop extra-physical powers which will enrich life beyond the dreams of current thought.

But it is in the analysis and estimate of modern civilisation that the more practical value of the approach in thought of these two leaders stands out in vigour. Bergson notes that it is machinery and industrialisation that furnish the characteristic pattern of modern life. Being a good European, he has no antagonism to the machine as such. But he points out that early in its career the spirit of invention, captured by the prevailing love of luxury, gave a wrong turn to the course of events. He recalls the great trade in spices obtained by incredible adventures and voyages in eastern seas. The power of immensely enhanced production was harnessed to the most profitable lines, irrespective of the needs of the people. Industrialisation continued in a frenzy, producing a great plethora of consumer goods.

The note of public utility and moral equilibrium was ignored in this pervading frenzy. This view is a significant parallel to the thought of Gandhi about the use of machin-

ery. Gandhi expresses his insight on this matter in the exception he makes of the Singer Sewing-machine because it was invented to save women the hard labour of endless sewing by hand. Generalised as he did generalise it later, the conclusion of this trend of thought in both is the same. Machinery must be used in subordination to moral values. If necessary, Gandhi would go to the length of making essential-machine-making plants the concern of the State, producing not for profit but for universal use. The spirit of greed urging the impulse of invention and the application of it to the mass production of unnecessary goods is condemned by both. A planned society is thus the logical outcome of the reflections of both thinkers.

Bergson comes a step nearer Gandhi when he points out the urgent need of a balance between agriculture and industry. He thinks that the neglect of food is a great defect of modern arrangements. A rational analysis of food values and a plan to produce a sufficiency of the right foods is a vital necessity. From this point of view, Gandhi's lifelong experiments in diet, his fondness for groundnuts and roots, vegetables and goat's milk assume an importance more than picturesque and biographical.

Modern thinkers have perceived the need for the simplification of the external paraphernalia of life. The mere multiplication of wants and artificial goods and the other apparatus of living is deprecated by Bergson also, without going so far as Edward Carpenter to hold that civilisation as such is a disease and needs a 'cure.' Gandhi is a profound exemplar of the return to simplicity in living. His reduction of life to its essentials without sacrificing a single genuine value has been one of the sources of his power over the people of India.

Another danger of industrialism, largely emphasised in Marxian terms in current thinking, is stressed by Bergson in simple terms without implying any particular panacea. Industrialism need not, but as it obtains at present does, lead to war. Mass production necessitates access to raw materials abroad on a large scale and demands markets all over the world. Industrialism leads to increase of population. This population is employed in crowded cities and comes to depend on foreign populations for raw materials and for its markets. It comes to have an ever-rising standard of life. The maintenance of this standard of life, consisting mostly of unessential items, involves pressure on other peoples. And when several nations compete in the struggle for standards, war becomes inevitable. The Bergsonian touch is revealed in the interpretation of machinery as an extension of the tool-making power of the intelligence of man. The animal is born with its tools. But man uses his intelligence to make his tools. But tools have to be *owned* if they are to be of use, even as the tiger has to own its claws and fangs. And owner-

ship is the source of much war-making.

And Bergson goes on to note the prominence given to the sex instinct by industrial civilisation. He calls sex a paltry sensation needlessly decked out in fascinating colours and with an immense number of inventions put into its service. Modern societies have yielded to the lure of pleasure, says Bergson. The resources of machine technology have too largely been used to pander to it. But joy is different from pleasure. Joy comes of power realised and instinct satisfied both for self and race. But pleasure is mere sensation which has no end and diminishes in its thrill, whipping up the jaded senses in an effort to recapture the freshness that is gone.

The Indian tradition has a good deal to say on sex and pleasure. Gandhi, in agreement with his wife, gave up sex, after a certain stage. He advocated sex relations only for the purpose of progeny and prescribed continence even for the married as the usual rule. This is the ideal in Indian culture. Sex control is the foundation of all other achievements. Sex is not condemned altogether but is regulated and a gradual extrication from its dominance is enjoined on all. By practice from early years, in thought and deed and imagination, sex energy is conserved and sublimated, when it feeds the brain centres.

But Bergson has a wide view of the rôle of mechanism. He sees, like a good modern, that science and mechanism have enabled humanity to use the globe as a unit and have rendered nature subordinate to man in many directions. This universality on the plane of matter needs universality on the plane of spirit. "*Mechanism calls up the Mystical.*" Mastery of nature calls for mastery of self. The unity of external apparatus demands the unity of spirit, and makes it possible. The next inventions should lie, therefore, in the realm of spirit, in the planning of the inner life and the expansion of sympathy. This planning will be helped by mystics, moral geniuses and philosophers like Ramakrishna, Gandhi and Bergson.

M. A. Venkata Rao

A MAIEUTIC PERSONALITY

[Our esteemed contributor, **Shri S. K. George,** raises an interesting point in describing Gandhiji as neither a prophet nor a priest. He places Buddha, Jesus and Gandhiji as "maieutic" personalities, which is understandable; it is also understandable that every padre and pope, mobed and maulana, represents the priest type; but what about the prophet? Perhaps this will clarify our contributor's point: when the true doctrine of Avatars or Divine Incarnations is examined, we find two types. One, the Beings who descend to strike a certain key-note for a cycle, long or short, to lay down the principles of life and conduct for all humans evolving in that cycle. Thus Krishna struck the note for

this Kali-Yuga. The second class is made up of highly evolved Souls, who in the process of their own growth to perfection, influence their fellow-men by precept and example; among such Gandhiji may be placed. Between these two classes are types, more than one, of Gurus and Guides of humanity. None such are priests. The craft of the priest *organises* religion and to a small or great extent spoils the mission of the Prophet or the "maieutic" personality.—ED.]

At a recent conference of Pacifists in Sevagram one was amazed at the diversity of interests represented by people gathered there, all claiming some element of inspiration from Gandhiji. An enthusiast for Ayurveda, finding in its practice the fullest application of *ahimsa;* a Ramakrishna Mission *Sanyasi;* ardent, almost militant, workers for peace from the West—their lives all seemed to have been kindled from the torch that burned itself out in a blaze of glory in New Delhi on January 30, 1948.

This seems to be a clear instance of what an English writer in a journal of progressive religion[1] describes as the characteristic influence of a distinct type of religious personality, the "maieutic," distinct alike from the two commonly recognised types, the priest and the prophet. It is the contention of the writer that in addition to the prophetic and the priestly type of leadership there has appeared in the evolution of the race another which does not conform to either of them. The priest and the prophet both sanction and perpetuate the difference between the religious expert and the non-expert, each claiming to be a mediator between God and man, the one handing on a tradition, the other delivering a message he has directly heard from the Divine. The tradition of the priest and the message of the prophet are both clear-cut and objective for men to accept or to reject. But the maieutic personality provokes a different reaction. His mission is neither to hand on a fixed deposit of faith and practice, nor to declare a message which must be accepted in its entirety. Instead, it is to educe ideas latent in people's minds, to bring thought to birth, to touch to life and reality souls that were only partially alive till then. Hence the outcome of their work is not a church, a cult or a party; but a rich diversity of individuals quickened to life and making varied reactions to reality.

The supreme, fully conscious, instance of this type is Socrates, who claimed to be "a mid-wife to men's souls," who expounded no philosophy but sought to make men more philosophic. The famous Socratic method was strictly in keeping with his aim. He never tried to teach anything, to present any full-fledged system; but acted as the gadfly disturbing men's minds, so that out of the stirring of the depths of men's souls there might emerge ideas latent

[1] Francis Terry, in *Faith and Freedom*, Vol. 2, Part 1, 1948.

within. And what a variety of fruitage resulted from the seeds of thought that were thus sown, results that often surprised the Master himself!

The Buddha was another such. He consistently refused to tell what he knew of Ultimate Reality, leaving it to those touched and stirred by him to find out for themselves. Time and again do we read of seekers coming to him provoked to thought by his questionings and going away to find enlightenment for themselves. The range of his influence and the variety of systems and practices that have claimed inspiration from him bear testimony to the living, quickening influence of his personality.

The rich diversity of the authentic, though apparently conflicting, Christian experiences illustrate the influence of another maieutic personality, Jesus of Nazareth. Here too was one greater than a prophet and grander than any Pope. Rightly has he been claimed to be the initiator of a New Covenant, in man's relation to God, which dispenses with all mediation between God and man, under which "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them." The New Testament and all later Christian history bear testimony to the variety of the manifestations of this one spirit in a diversity of gifts.

Gandhiji belongs to this type. Following him does not mean rigid adherence to a particular set of doctrines or even to a way of life. Those who would seek to codify his principles or to lay down the law for all who would follow the trail he has blazed are doing him disservice. His many "inconsistencies," of which his critics sought to make capital during his lifetime, reflect the freedom he himself exercised in his experiments with Truth. It was very significant that he called his autobiography *Experiments with Truth;* and they alone do really follow him who are daring enough to experiment with Truth in all the concerns of life, prepared to follow wherever Truth may lead them. His followers were often nonplussed when in his campaigns he said that a *Satyagrahi* had to be his own leader. He laid down the law for himself and his followers when he said: "I must go with God as my only guide." And he disclaimed any special revelation for himself:—

> I have no special revelation of God's will. My firm belief is that He reveals Himself daily to every human being, but we shut our ears to the still, small voice.

Again:—

> I have nothing new to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could.

The true following of Gandhiji is along this path of ceaseless experimentation with Truth in all walks of life—not in merely ploughing any of the furrows he himself has mark-

ed. It means breaking new ground, perhaps even departing from tracks he had trodden. And that is in keeping with the spirit of real religion, which, according to one of the greatest of modern thinkers,[1] is ever "a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure."

Gandhiji recognised and deprecated this danger of a slavish following of himself. Addressing the Gandhi Seva Sangh in 1940 he sounded a warning which all those who are trying to follow him need to take to heart:—

Let Gandhism be destroyed if it stands for error. Truth and ahimsa will never be destroyed, but if Gandhism is another name for sectarianism, it deserves to be destroyed. If I were to know, after my death, that what I stood for had degenerated into sectarianism, I should be deeply pained. We have to work away silently. Let no one say that he is a follower of Gandhi. It is enough that I should be my own follower. I know what an inadequate follower I am of myself, for I cannot live up to the convictions I stand for. You are no followers, but fellow students, fellow pilgrims, fellow seekers, fellow workers....There is always the fear of self-righteousness possessing us, the fear of arrogating to ourselves a superiority we do not possess. Rather than, therefore, call yourselves members of the Gandhi Seva Sangh, [Can we not also add now, " of the *Sarvodaya*" ?] why not carry truth and ahimsa in every home and be individual representatives of them wherever you are ?

S. K. GEORGE

BOOKER T. WASHINGTON

Tuskegee Institute for vocational training for Negroes in the Southern State of Alabama has wielded an influence beyond the borders of the U.S.A. Booker T. Washington Institute at Kakata, Liberia, and also Achimota College in the Gold Coast, are modelled on the Tuskegee pattern.

In his Founder's Day Address at Tuskegee Institute a few months ago, just received here in printed form, the Hon. Mr. C. D. B. King, Ambassador Designate from the Republic of Liberia, put his finger on Booker T. Washington's claim to universal esteem. He declared of the great Negro leader who had founded Tuskegee Institute that as an Educator, as an original thinker, as a tireless worker, he ever sought to advance the work of mankind without regard to its segmental divisions as to race, creed, or colour.

He had recognised the fact that the friendship and good-will of the white race were indispensable to the betterment of conditions for Negroes and had devoted himself to bringing about a better understanding between the races, with mutual respect.

It was in keeping with Booker Washington's own philosophy that Mr. King urged upon the students of Tuskegee, along with other sound and homely counsel, that in preparing themselves for leadership they place " less emphasis on its powers and privileges " and set a higher evaluation on its " duties, responsibilities and great personal sacrifices. "

[1] A. N. Whitehead in *Adventures of Ideas.*

NEW BOOKS AND OLD

THEOLOGY vs. MYSTICISM*

We are told in the Editor's introduction to this book that Dr. Brinton's work on Boehme—*The Mystic Will*—"is a doctoral dissertation on philosophy, a rather difficult, critical and metaphysical interpretation of Boehme." Well, despite the fact that Dr. Brinton partly agrees with this verdict, possibly the opinion of a non-specialist reader may not be valueless, as Bishop Martensen's book, and Dr. Brinton's, are addressed to non-specialist students.

Everything depends, of course, on what the non-specialist reader wants. If he wants a work which discusses Boehme's doctrines in relation to one type of interpretation of "revealed religion," then Bishop Martensen's is the book for him. If he wants absolute definitions of the essential nature of God, he will certainly find them :—

> But in truth [and this we miss in our author] God is, from the outset, pure and perfect self-consciousness, not merely dreamy and imaginative, but meditative and apprehensive in the undarkened clearness of His Threefold Being.

The precise meaning of "from the outset" is not clear to one non-specialist reader. Further absolute statements defining the essential nature of God are given. "The Self-Existent One incessantly produces Himself, but never produced Himself for the first time."

Although, according to Berdyaev, "the language of the mystics is impossible to translate into theological terms," Bishop Martensen's book seems an attempt to do just that, with the result that whole pages are concerned with theology.

But one thing is certain :—when page 92 is reached, the non-specialist reader suddenly becomes an arbiter in a dispute between mighty opposites.

Bishop Martensen finds it "wholly inadmissible" to transfer to God the anguish of natural life, and the sharp transition "when the world of light is kindled in the soul." At this point, an Appendix is inserted by the Editor —the sole defect of which is its brevity.

Mr. Stephen Hobhouse, in this Appendix, gives no verdict on the Bishop's objections—but he makes it very plain that Berdyaev found Boehme's doctrine of the "dark centre in God," enlightening and indispensable. Space does not permit a detailed account of this Appendix but every word of it is illuminating to those eager to understand Boehme's and Berdyaev's doctrine of "primal tragedy at the heart of God."

> The *Ungrund*, the primal, pre-existential freedom goes deeper than God. It is nothingness which longs to be something.

To sum up :—if the non-specialist reader wants to know how rational theology regards Boehme, Bishop Martensen's book is the one for him !

If, on the other hand, he wants to penetrate to the anatomy of Boehme's

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* *Studies in the Life and Teachings of Jacob Boehme.* By HANS L. MARTENSEN. Translated by T. RHYS EVANS. Foreword by CANON PETER GREEN, D.D., with Notes and Appendices by STEPHEN HOBHOUSE, M A. (Rockliff Publishing Corporation, Ltd., London. 200 + xxxiii pp. 1949. 21*s*.)

thought—neither knowing nor caring what rational theology makes of it—if he wishes to learn why the shoemaker-mystic of Silesia is "one of the most interesting figures in the history of European thought"—if he wants to become familiar with Boehme's unique doctrines regarding the In-going and Out-going wills: Temporal and Eternal Nature: Imagination: The Seven Forms: The Three Principles: The Lower Ternary, or Dark World; the Higher Ternary, or Light World—if he wants to learn all that Boehme can teach about man, "that half-dead Angel;" and about God, who "is no person except in Christ"—then Dr. Brinton's *The Mystic Will*—is the book for him.

Finally, one non-specialist student welcomes the opportunity to acknowledge his debt—accumulated during many years—to Dr. Howard Brinton.

CLAUDE HOUGHTON

The Celtic and Scandinavian Religions. By the REV. CANON J. A. MACCULLOCH, D.D. (Hutchinson's University Library, 47, Princes Gate, London. 180 pp. *7s. 6d.*)

In England, and probably in other European countries as well, education is so saturated with the Greek tradition in literature and culture that all other influences tend to be neglected or underestimated. It is tacitly accepted that the Greek tradition is something to be proud of, whereas other influences, if not actually to be ashamed of, are, in comparison, childish and uncivilised and not to be taken very seriously.

Yet one has only to read a book like this to realise that our Celtic and Scandinavian ancestry has played a part almost, if not quite, as important. Though it is true that it has no art or literature comparable to those of the Golden Age of Greece, yet it has a rich and fascinating mythology which has left its mark on the art, literature, music and folklore of all the countries of Northern Europe.

This is especially true of the Scandinavian mythology, the names of whose gods are still to be found in the English names for the days of the week. But though the music of Wagner and the poetry of Morris and others have familiarised all educated Europeans with many of the stories from Scandinavian mythology, most of us are woefully ignorant of the Celtic strain in our ancestral tradition. It is interesting, therefore, to learn from this book that the Arthurian legends and Shakespeare's *King Lear* (to mention two only of the best known) derive from this tradition, not to mention a great deal of Irish poetry and drama.

Religious rite and ceremony; the part played by Nature-worship and by sacrifice, including human sacrifice; the true nature of those mysterious teacher-priests, the Druids; ideas of morality and future life; all these, and many other matters of absorbing interest to those who care to trace out the roots of man's religious and cultural heritage, are to be found elucidated in these pages. And, though the book deals exclusively with Celtic and Scandinavian myth and religion, there will doubtless be many Indian readers who, by reason of their study of European literature and of the mythology and traditions of their own country, will derive great interest from this scholarly study.

MARGARET BARR

Education and Village Improvement. By I. W. Moomaw, M. Sc. (Oxford University Press, Indian Branch. 188 pp. 1948. 4*s.* 6*d.*; Rs. 2/12)

The prosperity of an agricultural country such as India depends on the welfare of its villages and there is no better way to promote their welfare than to spread in them the kind of education that is suited to their needs.

All over the world education tends to be far too "urban-minded," to the great damage of village life and therefore to the great loss of the nation.

Mr. I. W. Moomaw in his second edition of *Education and Village Improvement* battles against this common fault of our educational systems and points out clearly how village education could and should help village life. His village teacher would have to be a superman to achieve all that he asks of him but that does not matter. Mr. Moomaw sets up the standard and it is for the village teacher to get as near to it as he can. His instructions and his advice are very practical and every welfare worker should read them as well as every village teacher and everyone responsible for educational policy and for the training of teachers.

The school, both in town and country, tends to make students impractical and pen-minded. This book is a welcome correction. It shows us how to make the student a practical handyman, capable of looking after himself and of making life healthier and more comfortable for himself and his neighbours. The scientist has already discovered enough to enable us, if we follow out his simple instructions, to double our food supply and to divide our disease by four. Mr. Moomaw brings a lot of this knowledge to the school and if the education department or the school teacher says there is not time for this "new stuff," the answer is that the slowing down of work and the time wasted by reason of ill-health and poor food are far greater than the time required to learn and practise the rules of good health and the growing of more food. Schools cannot make health experts, farmers or craftsmen, but they can awaken the student's interest in the art and mystery of good health and craftsmanship, of gardening and good farming; they can convince him that these are well worth the attention of educated people, and they can accustom his hands to the use of tools. And of course it is even more important to prepare the girls for their future duties than it is to prepare the boys for theirs, as it is the girls who will be responsible for our homes and therefore for our health, our food, our clothing and our whole standard of living.

F. L. Brayne

The Permanent Settlement in Bengal and Its Results. By S. Gopal. (Geo. Allen and Unwin, Ltd., London. 52 pp. 1949. 4*s.* 6*d.*)

Students of Indian Social History will find Mr. Gopal's book on the Permanent Settlement in Bengal very useful. The Permanent Settlement, carried out in Bengal in 1793 during the Governor-Generalship of Lord Cornwallis, and later extended to parts of Bihar, Orissa, the United Provinces and the Madras Presidency, had a profound influence on the life of the community in economic as well as in social spheres; and the author rightly regards

it as a landmark in Indian history. As a result of the settlement, the Zemindars, who had existed under the Mughals merely as tax collectors and as officers of the State, were made full proprietors of the land granted to them under the Settlement. They were made responsible for the prompt and punctual payment of the land revenue to the State, which was fixed on a permanent basis. The ryot had henceforth no direct relations with the State, but he was also to enjoy permanency of tenure and had to pay a fixed sum to the Zemindar.

The author, in clear and simple English, has outlined the system of land revenue in ancient India and later under the Mughals and the East India Company up to the time of the Permanent Settlement. He has also reviewed in somewhat greater detail the working of the Permanent Settlement through 150 years and he does this remarkably well within a short compass. He seems to be of the opinion that for the welfare of the people of Bengal the abolition of the Permanent Settlement is necessary. He advocates State ownership of all land and one cannot help feeling that the arguments advanced by him are a little one-sided. The author has, however, shown a clear grasp of this rather difficult subject, and, those who are interested in the problems connected with Permanent Settlement, will find this book a good starting-point. The book will be of particular value at present, in view of the fact that the Central as well as the Provincial Governments in India are in favour of the abolition of the system.

B. Sen

Coleridge as Critic. By Herbert Read. (Faber and Faber, Ltd., London, W.C. 1. 40 pp. 1949. 6s.)

In this amplification of a lecture given in the Great Critics Symposium at the Johns Hopkins University, Baltimore, U.S.A., in April 1948, Mr. Herbert Read ventures into deeper waters than the average reader may care to brave. The concentrated effort demanded is, however, rewarding in the insight it gives into Coleridge's transcendental philosophy, of which his critical philosophy formed part. Whether we consider Coleridge as a late Transcendentalist or an early Existentialist—and Mr. Read makes clear his claim to both designations—there is much that is suggestive in his philosophy. For example, he maintained that the artist must master the essence of nature, "which presupposes a bond between nature in the highest sense and the soul of man." His awe and reverential wonder before the idea of existence *per se*, without reference to particular forms, which he called "this intuition of absolute existence," he describes as that which first caused men of the nobler sort "to feel within themselves a something ineffably greater than their own individual nature."

Mr. Read speaks of "the *variety* of Coleridge's criticism—of the brilliance and range of his perceptiveness." But "the final beauty, for Coleridge and Schelling no less than for Kierkegaard, was the beauty of holiness."

E. M. H.

Mind to Mind. By RENE WARCOLLIER; with an Introduction by GARDNER MURPHY; edited by EMANUEL K. SCHWARTZ. (Creative Age Press, New York. 109 pp. 1948. $2.50)

Monsieur Warcollier pertinently quotes McDougall:—

> I believe that telepathy is very nearly established for all time among the facts recognised by Science....If and when that result shall have been achieved, its importance for Science and Philosophy will far outweigh the sum of the achievements of all the psychological laboratories of the universities of two continents.

The author's *Experiments in Telepathy* was reviewed in THE ARYAN PATH for March 1940. He and his group have been investigating thought transference for some thirty years. Their experiments, apparently half-way between spontaneous telepathy and the laboratory investigations by Rhine and others of "Extra-Sensory Perception," have been chiefly with the telepathic transmission of drawings under controlled conditions, sometimes with astonishing results.

Monsieur Warcollier believes that "the latent image takes form at an unconscious and almost impersonal level." The Editor compares the working over of a telepathic message before it comes into awareness to "all the distortion and disguise found in dreams." The author repudiates the Behaviourists' idea that thought is imponderable, declaring that "thought and states of mind are as real as electrons." He therefore disclaims any metaphysical implication in his material, maintaining that if a mental image has reality, it is a psychological reality, and that, if a fiction, "it is a scientifically necessary one."

Telepathy as a form of communion without words seems to have raised in his mind the question as to whether primitive means of communication existed in early man before the development of language. If so, the cultivation of telepathic power may be rather the revival of an atrophied power once general than a new development. The author reports finding sometimes "mental contagion" among percipients, remarking that

> people who work closely together and are highly motivated in achieving results in a group enterprise frequently share unconsciously many thoughts.

The establishment of rapport between individuals as a condition favourable to telepathy is in line with the propositions of Eastern psychological science reformulated in modern Theosophy. For Monsieur Warcollier's statement that "human psychology is still in its infancy" applies only to the psychology of the West. Such a group as his is on the path of discovery, but it is easy to see from the partial nature of its success why the full mastery of the power of thought transference is said to represent the perfection of occult art. It can, however, hardly be doubted that the existence of the power will one day be conceded by the most orthodox scientists. For, as the author concludes,

> chemistry no longer ignores alchemy; neither does nuclear physics. Alchemy was rejuvenated by the dramatic transmutation of uranium atom 235. We have yet to penetrate the secrets of the mind.

E. M. H.

Children in Need. By MELITTA SCHMIDEBERG, M.D. (Berlin); with an Introduction by EDWARD GLOVER, M.D. (Geo. Allen and Unwin, Ltd., London. 196 pp. 1948. 12*s.* 6*d.*)

This is a very important book and, though the writer lives and works in London and the background and case-histories are all taken either from England or America, it should be read by all educationists and social workers, and not least by those whose sphere of activity is India or any other country where the problem of the maladjusted child has not yet begun to be tackled. If the number of maladjusted, neurotic, antisocial or criminal adults is any criterion, then India is no less in need than any country in the world of skilled, sympathetic, intelligent treatment and legislation regarding this problem. And it is high time that public opinion here woke up to the fact that an unhappy, repressed or frightened childhood is a poor seed-bed for the growth of responsible, balanced citizens.

The title is significant and reveals both the scope of the contents and the attitude of the writer, for it includes children of all types whose homes, for a variety of reasons, do not afford a healthy, happy and wholesome environment for them to grow up in. It also suggests that all such children, including delinquents and difficult children as well as mentally defective and neurotic ones, are material first and foremost for the psychiatrist and sympathetic social worker and not just for the strict disciplinarian if their need is to be met and their trouble cured. For the book points out that in practically every case of more than average naughtiness in a child, analysis either of the child or of the home situation or of both, will reveal some deep-seated and sufficient cause for the trouble.

The book paints a grim picture of many of the institutions where such children are being brought up, a picture which we in India would do well to bear in mind when our turn comes to start doing something about defective and delinquent children, that we may profit both by the experience and the mistakes of countries so far in advance of us in this important branch of social service.

MARGARET BARR

Pranayama or Breathing for Better Health. By K. LAKSHMAN SARMA. Fifth Edition. (The Nature Cure Publishing House, Ltd., Pudukkottai, S. I. Ry. 24 pp. 1949. As. 6)

So many excellent suggestions for health are contained in this brochure that one must deplore the coupling with them of even the "non-violent" *Pranayama* advocated by its author, the Director of the Indian Institute of Natural Therapeutics. For, pernicious to both bodily and psychic health as the Hatha Yoga practice is, even such a modified application of it cannot be safe. And to claim that rhythmical breathing makes the mind cool and steady is to confuse cause with effect. When the mind is poised and calm, breathing takes a natural rhythm without any of the dangers attendant on Pranayama practice. It will be a pity if the sound philosophy behind Nature Cure becomes suspect through its exponents' advocacy of a hazardous Hatha Yoga technique.

E. M. H.

W. B. Yeats: Man and Poet. By NORMAN JEFFARES, M.A., PH.D. (Routledge and Kegan Paul Ltd., London. 365 pp. 1949. 21s.)

What can we learn from a poet's life history? When all is said and done, is it not true that his story is discoverable in no other way than by study of the recorded genius of his utterance? The details of his personal life are in essence irrelevant. They may be useful in reminding us of the climate of opinion in his epoch; but if we are to drink at the well of his inspiration we must perforce go to his creative work.

These thoughts come to mind when reading this able and enjoyable biography of a great Irishman. Yeats touched the cultural life of his time at many points, and Mr. Norman Jeffares has missed nothing that gave his subject significance both as poet and as man. Yeats's earliest poems date from 1885 (*Dublin University Review*). Some fifty years later he became interested in the teaching of Shri Purohit Swami, collaborating with him in the translation of the Upanishads, and writing an introduction to the Swami's *Aphorisms of Yoga*. The years between were filled with incessant creative and public work. Yeats takes his place, by right of achievement, amongst those writers who brought to aid them in the reinvigoration of Anglo-Irish life and thought the profits of their own hidden commerce with the immortal lands of fairy and legend.

There will always be discussion about the relative merits of Yeats's earlier and later work. Mr. Jeffares writes of *A Vision*, published in 1925, as representing "the culmination of Yeats's attempts to find something in which he could believe." In this poem he built up a system of religious thought by which he categorised humanity under the various phases of the moon, and saw the whole process of history diagrammatically from a determinist stand-point. It reflected the poet's early interest in Theosophy, Magic, Swedenborg, Boehme, and Astrology, and in Liddell (MacGregor) Mather's *The Kabbala Unveiled*. The influence of his early studies in this field remained with Yeats throughout his life.

He first met AE when they were both students at the Dublin School of Art. One day in 1885 he was visiting Prof. Edward Dowden, then Professor of English at Dublin University, and heard A. P. Sinnett's *Esoteric Buddhism* discussed. He read the book and passed it on to Charles Johnston, who published a paper he had read to a new group known as the Dublin Hermetic Society. Johnston went to London to see Madame Blavatsky, and returned to form the Dublin Theosophical Lodge, whose foundation and work were assisted by Mohini M. Chatterjee and William Q. Judge. Yeats himself first met Madame Blavatsky in London, presumably in 1889. "I have no theories about her," he wrote to a friend, "she is simply a note of interrogation." Mr. Jeffares adds:—

> She gave him his best lesson in learning to speak. He had prepared a speech with care and read it out to the assembly. It was received in silence and he felt that none of it had been understood. Madame Blavatsky took his manuscript from him and told him to "say his say" about it, which he then did with complete success. If he found the Theosophists commonplace, they thought him troublesome.

So much so that not long after he had been admitted to the Esoteric

Section of the Society, he was asked to resign. From unpublished material to which he has had access, Mr. Jeffares quotes Yeats as saying that the reason was that he was "causing disquiet in some way." It is clear, however, that Yeats had attended a Spiritualistic séance even in 1886, and there is ample evidence of his continuing disposition to attend mediumistic circles—a deviation from the path of esotericism recommended to her students by Madame Blavatsky. Yeats's essay on "Swedenborg, Mediums, and the Desolate Places," published as an addendum to Lady Gregory's *Visions and Beliefs in the West of Ireland* (1920), is not sufficiently known. In this essay Yeats tells us that the seventeenth century English translation of the *De Occulta Philosophia* of Cornelius Agrippa (A. von Nettesheim, 1486-1535) "was once so famous that it found its way into the hands of Irish farmers and wandering Irish tinkers."

Mr. Jeffares has given us an authentic portrait, and we cannot but be grateful to him for helping us to understand a strange and contradictory personality.

B. P. HOWELL

Colour Prejudice: With Particular Reference to the Relationship between Whites and Negroes. By SIR ALAN BURNS. (Geo. Allen and Unwin, Ltd., London. 164 pp. 1948. 12*s.* 6*d.*)

Colour prejudice blocks today the path to concord between peoples. If it were something innate in human nature, one would, perhaps, be prepared to accept it as one of the inevitables of existence. But it is only a product of "Political (and Economic, too) Darwinism," backed up by the bayonet and even the Bible; *vide* the alleged remark of an African to a European missionary: "When you came, sir, you had the Bible and we the land: now we have the Bible and you the land." Colour prejudice should be destroyed, not only by the placing of the ballot-box in the hands of the coloured people, but by the superior, because spiritual, "offer" and practice of altruistic brotherhood.

However much the white races may despise those of a different colour and affect to regard them as inferior, they cannot argue away the fact that they are closely related, and that rich men are not necessarily better men than their poor relations. It is not the equality of endowment but the equality of right which has to be considered, and a civilisation which denies such equality of right to men of a certain colour, because of that colour, is not logical and cannot be enduring.

With documented, many-sided, scientific evidence the author, formerly Governor and Commander-in-Chief of the Gold Coast, has exploded the mania of "pigmentary aristocracy." Only if the whites would realise that, like the milk of the multi-coloured cows, the soul of the coloured people is also white, would they show in their dealings with the latter that "simple courtesy" for which Sir Alan makes such a sincere plea:—

Such courtesy would be in accordance with our professed Christian belief, and would be a better hall-mark of civilisation and culture than any material progress that we may have made.

A peace-promoting publication!

G. M.

The Integrated Life. By THOMAS P. BEYER. (Minnesota University Press; Geoffrey Cumberlege, Oxford University Press, London. 190 pp. 1948. 16*s.*)

Put together as they are, haphazard, with no observance of chronological order, this collection of poems, essays and sketches proves that one's later work is not necessarily one's best or one's most mature. The book lacks the delicate touch that marks the master-craftsman, and to one who has read Lynd or Lucas or Chesterton, the reading is frequently heavy going. Professor Beyer tends to take himself too seriously. He is not at his best, therefore, when he is telling us about Big Talk and Small Talk. In his insistence on man's living a well-ordered, deliberate, intellectual life, Professor Beyer errs so far on the side of earnestness as to be guilty of lacking in a sense of humour. And of his poems "Tao" is the only one that is vivid and supple and striking.

> Tao,
> Dost bide thy time?
> Thy way sublime
> Is past our finding.
> How, oh how
> Will love grow strong?
> By piling Pelion on Ossa?
> Wrong on wrong?
> Is this Tao?

Indeed, his articles on China have a freshness and a spontaneity that save the book from being dull. And his essay "China and the United States" seems almost prophetic in the light of recent happenings.

Of the other essays, the first, "The Integrated Life," which gives the book its title, is serious solid reading, and although most of it is written from a Professor's point of view, it gives a clear picture of the evils of present-day methods of education. The essay that follows: "Educing and Traducing" is an attack on proselytism. Its conclusion is worth quoting:—

> The combined good-will in men is stronger than aught else; it can prevail against the gates of hell. But it must be assembled in the light to be effective; in the twilight of mutual distrust it cannot distinguish friend from foe, and instead of marching triumphantly to the goal, fritters the time away in demanding credentials. Learners are more in demand than teachers. And as for dogma it betrays him that gives and him that takes.

This is good reading; so are the reviews from *The Chicago Dial*, but Professor Beyer's "Fragment," with diagrams for illustration about the soul, tends to be tedious; so too the article "Killing Time."

The book is, however, with a few exceptions, readable, and if more often than not the author's words seem to be a conscious attempt to educate the average mind, his sincerity robs the attempt of tiresomeness. And one is prepared to forget the Professor Beyer who tells us how every minute of our lives should be spent in the pursuit of knowledge, and remember only the Professor Beyer who spent a gay holiday in Peking riding jauntily in rickshaws and eating *lo-he-sheng*.

KAMALA D. NAYAR

Everyman's Talmud. By the REV. DR. A. COHEN, M.A., PH.D. 5th (revised) Edition. (J. M. Dent and Sons, Ltd., London. 446 pp. 1949. 12*s.* 6*d.*)

It is more than gratifying to find that a work on the Oral Tradition of Israel has attracted such interest as to demand a fifth edition, even though the

Talmuds by no means represent the whole of such teaching. They are, however, the better known, one might almost say the most popular, part and are certainly deserving of study in view of their origin and importance. For many years nothing was known of the beginnings of the Midrash of the Masora, or of mystical speculations; or even the manner in which the accumulated mass of Oral Tradition and legal practice was transmitted unchanged from mouth to mouth through many centuries. But the late Dr. Moses Gaster was able to throw light on these problems, and to show how their starting points were to be found in the text of the Scroll of the Law itself, where the Tittles, known as Taggin, Zainin, Tziyunim or Karnaya, and alluded to even in the New Testament (Matt. v. 18-19; Luke xvi. 17) provide the clue. These two texts may be compared with Exod. R. Sec. 6: "Solomon and a thousand like him shall pass away, but not one tittle of thee (the Law) will I allow to be expunged." Support for this view is to be found in many of the great Jewish writers, but it will suffice to mention only Maimonides and Nahmanides to show the sure foundation upon which it rests.

Dr. Cohen's work is excellently arranged and gives a selection of both the main types of exegesis, Halakhah and Agada. He deals with the doctrine of God and His relation to the universe; with the doctrine of man; with revelation; with domestic and social life, moral life, physical life, folklore, jurisprudence and the hereafter. Unfortunately he does not give an alphabetical list of the abbreviations he uses for his quotations. Most of them, however,—but not all—are given in the summary of the arrangement and contents of the Mishnah and can be found there after some hunting.

E. J. LANGFORD GARSTIN

Keats, Shelley and Rome: An Illustrated Miscellany. Compiled by NEVILLE ROGERS. (Christopher Johnson, London, W.C. 1. 76 pp. 1949. 7*s.* 6*d.*)

"A sense for poetry," says Field-Marshal Earl Wavell in his Postscript, "is the essence of the British spirit." This is evident on almost every page of the present compilation about the association of Keats and Shelley with Rome. The memory of the two poets is now enshrined in a quiet house in the Piazza di Spagna there. The various contributions, interspersed with illustrations, deal with the history and preservation of this Memorial together with the relevant marginalia. Even through the horrors of the last war the shrine was affectionately tended by the Curator, an Italian lady. Her parental solicitude was amply rewarded when one of the guards appointed to keep watch over the Memorial as soon as the Allies entered Rome, said to her, "I am proud to be on guard before a poet's house. This is the first time since I went into the Army that I have been ordered to surrender to poetry." There is also a short account of the life and work of the young modern Italian poet, the late Lauro de Bosis, who gave his life, says the compiler, "for a Shelleyan ideal of justice and liberty." All royalties from the book, it is announced, will be devoted to the Rome Memorial.

G. M.

Letters of Swami Vivekananda. Fourth Edition. (Advaita Ashrama, Mayavati, Almora, Himalayas. 501 pp. 1948. Rs. 5/12)

Reading these letters one sees how their writer could sway crowds and kindle ardour, so powerful is his zeal. How vigorously he denounces evils—"trampling on the women, and grinding the poor through caste restrictions," the "dire irreligion of 'Don't-touch-ism,'" the "devilish custom of child-marriage"! He preaches purity, unselfishness, universality, but also courage, *action.*

His vigour sometimes sweeps him into unconsidered statements, as when in 1894 he dismissed as "Pure nonsense!" the simple statement of fact in the Theosophical magazines that they had prepared the way to his success. *The Theosophist* and *Lucifer* had many American readers and *The Path,* published in America itself, had been for seven years sedulously and successfully fostering interest in India and Indian philosophies before the Parliament of Religions in 1893 when Swami Vivekananda sprang into prominence.

He preaches homage to his master Ramakrishna, but recognises that

> the eternal, the infinite, the omnipresent, the omniscient, is a principle, not a person. You, I and everyone are but embodiments of that principle and the more of this infinite principle is embodied in a person, the greater is he, and all in the end will be the perfect embodiment of that and thus all will be one, as they are now essentially. This is all there is of religion.

E. M. H.

We Follow the Roads. By JIM PHELAN. (Phoenix House Ltd., London. 220 pp. 10*s.* 6*d.*)

This book will surprise many who have persuaded themselves that all tramps are scoundrels and outcasts. According to Mr. Phelan, the genuine tramp must be distinguished from tinkers and Gipsies, and also from picturesque imitators who impose upon the public. Oliver Goldsmith, George Borrow and Robert Louis Stevenson were not ashamed of "taking to the roads."

The author took to the roads thirty years ago and has "padded it" ever since. This book is about men and women with a kink who "come down from nowwhere and walk the roads to find their peace."

We get a vivid picture of a world as animal and as unerring as nature, and also an introduction to a jargon as peculiar as that of François Villon. There is an intimate glimpse of the tramps' lodging-house, where the tramps gather at the end of the road for cooking their self-provided meals and for gossip, where economy and not brotherhood demands that "the sons of rest" shall sleep two in the bed.

The public are divided into "hard marks" and "soft marks."

Mr. Phelan writes easily, describes well and, when not being too condescending, can move something deeper than the mind with his biographical account of primitive folk, dominated by such ancient themes as love, fidelity and revenge. "The tramp knows the road and he will know himself and, after all, even at Delphi, they said that was the highest achievement."

T. N.

The Religions of the World. By GODFREY E. PHILLIPS. (The Religious Education Press Ltd., London. 159 pp. 1949. 6s.); *The Richest Vein.* By GAI EATON. (Faber and Faber, Ltd., London. 229 pp. 1949. 15s.)

Of matters relating to the religions of the world generally, it may reasonably be claimed that the element of revelation is a common factor. As to this or that religion, we use the phrase "I believe" or "I am a devotee" without thinking too much about our choice of words, but at rock bottom the true devotee of a religion is what he is through a sense of revelation. He *knows* because the truth of his belief is revealed to his innermost soul, whether through what Gai Eaton speaks of as "contemplation" or through any other agency. A special sense of values is concerned here. The ordinary and the material criteria of argument and of evidence neither find nor need a place. There is no issue since there is no doubt. The matter is entirely one between the individual and his revelation. The world has produced its great intermediaries and interpreters from time to time—great messengers who have made the achievement of revelation a smoother matter for the individual—and these have presented to us the messages of the world's religions through the great records: The Vedas, The Upanishads, the writings and teachings of Confucius and Lao-tse, of Muhammed, and others. For Western civilisation, much of the background to this has been coloured by the traditions and later by the religions of the West. To the Occidental too little has been known or understood of what I will call the corresponding, if not parallel, backgrounds belonging to the traditions, the philosophy, and the great religions of the East. In many respects the two volumes now before us help to make good this deficiency.

Godfrey Phillips's readable little book is the opening volume of a series under the general title of "Gateway Handbooks of Religious Knowledge." The book is frankly introductory in character—consistently with the intentions of the series. The title is a little misleading, perhaps, since while a definite "Christian" purpose manifests itself in the treatment as a whole, the book is essentially an elementary and popularly presented survey of the main religions of the East. It is only fair to recognise that the author has carried out his intention honestly and reasonably, and indeed in a manner that should stimulate an urge to further study and reading.

Gai Eaton's book is another "kettle of fish." In a sense, indeed, a reading of Dr. Phillips's *Religions of the World* forms a fitting introduction to it. *The Richest Vein* is well-named. It is vigorously written by a profound student of Oriental thought whose thesis is that in the world of today Western culture is in a state of decline, and has, therefore, nothing satisfying to offer to the discriminating mind and to the soul in search of the light. For compensation and illumination we must turn to the East. How and why this should be achieved is virtually the task of the author, though with what success is a matter somewhat personal to the reader, who must decide for himself how far the author will have carried him convincingly along his line of thought.

In the first half of his book the author proceeds to develop the main

elements of the religion and the philosophy of the East; and, while concentration of effort is necessary on the part of the reader, such effort is well repaid. The second half of the book introduces us to the varied impacts of Oriental thought and philosophy upon five Western writers, each distinguished in his own special way.

Some may reasonably doubt whether the author's strictures on Western thought and civilisation are wholly justified, but all will agree with his claim, which after all is the main positive element of his thesis, that

> it was never more necessary to emphasise that there are other ways of living than our own, and to make audible the distant voices of those who, in times past, took another road, unbeguiled by the promise of ease and enrichment in return for the surrender of their ancient heritage.

IVOR B. HART

The Story of Philosophy. By WILL DURANT. (Ernest Benn, Ltd., London. 471 pp. Reprint 1948. 21s.)

Here is a book that in its new edition from a British publisher will be widely welcomed by students of philosophy, and especially by the unspecialised and comparatively ignorant reader seriously interested in the subject. Dr. Durant's erudition is carried by a lively and eloquent style. He is broad-minded and an enthusiast who can stimulate his reader to an excited interest: there is nothing here of that "pale cast," referred to by Keats in *Lamia*, of the study that "will clip an angel's wings." On the contrary, the ordering of a great mass of theories, the sketching of the characteristic achievements of great philosophers, the procession of stimulating ideas—these are the work of a mind that is imaginative as well as critical.

In a very brief review it would be out of place to examine one's preferences for the author's treatment of particular themes, or to suggest some other philosopher for inclusion because of an inclination to his work. What is included is admirable, and those responsible for the contents of educational libraries need not be put off by the author's statement that the book "is an attempt to humanise knowledge by centring the story of speculative thought around certain dominant personalities." The importance of the most fundamental ideas of philosophy is not obscured by the lively biographical element, which has its value in the history of human thought. Nor will Indian readers be disappointed if they realise that the title should be "The Story of Occidental Philosophy," for Dr. Durant's subjects are: (1) Plato; (2) Aristotle and Greek Science; (3) Francis Bacon; (4) Spinoza; (5) Voltaire and the French Enlightenment; (6) Immanuel Kant and German Idealism; (7) Schopenhauer; (8) Herbert Spencer; (9) Friedrich Nietzsche; (10) Modern European Philosophers (Bergson, Croce, Russell); (11) Modern American Philosophers (Santayana, John Dewey). Only the *cognoscenti* will realise the immense range of themes implied by this list. But for the author's attitude, let his own statement reassure, for it is justified:—

> The hopes for the time when...philosophy will again be understood as the synthetic interpretation of all experience rather than the analytic description of the mode and process of experience itself. Analysis belongs to science, and gives us knowledge; philosophy must provide a synthesis for wisdom."

R. L. MEGROZ

Persian Psalms: Iqbal's "Zabur-i-Ajam." Translated by ARTHUR J. ARBERRY; (Muhammad Ashraf, Kashmiri Bazar, Lahore, Pakistan. Rs. 7/8).

The reviewer came under the spell of Iqbal while a student in a village school at Daulat Nagar in the District of Gujrat, now in Pakistan. An enterprising anthologist had included two of Iqbal's poems in the Urdu course and not only did the reviewer learn these two poems by heart; they haunted him day and night. Later on, he reinforced and deepened these first impressions not merely by reading the works of the poet, but also by meeting him and by making friends with some of his most ardent students. But he did not love Iqbal as the poet of nascent Indian nationalism or as the singer of Islam triumphant. Iqbal's scorn for the science and institutions of the West and the abstract speculative trends of the East; his call to the Orient to awake; his appeal to the Muslims for religious, social and political solidarity; all these the reviewer understood but these did not constitute in his eyes the essential Iqbal.

The real poet lay hidden beneath these layers of his responses to what was in the air. The problem for the genuine student of Iqbal, therefore, is to disengage what is topical and occasional in his poetry from what is permanent and abiding, to separate the poet of Pakistan or of Islam, as some of his votaries call him these days, from the poet of man and nature and the universe. It is a pity that this approach is being neglected these days. Yet the students of Iqbal will find much in this book which is of enduring value and Prof. A. J. Arberry is to be congratulated on this very competent translation, which is bound to gain for Iqbal a wider circle of readers.

One cannot but feel, all the same, that this translation does not communicate the intense poetic glow that one finds in the original Iqbal. The poetic light that shines through this translation is pale and faint, while in the original it is bright and radiant. The element of incantation that a poet conveys with the help of the genius of the language and with his own mastery of choice and combination of words is, by the very nature of translation, bound to be absent. It is for this reason that the symbolism and imagery in which Iqbal's poetry abounds lose much of their potency in translation.

For, when all is said and done, Iqbal was a revivalist of genius. Even to the conventional metres and imagery of the great Persian and Urdu poets he imparted a new life and a new significance. They were merely a shell or receptacle for his own burning vision, through which he wanted to transform man and society. This he attempted through affirmation and iconoclasm. He wanted man to break the false gods he had set up for worship, such as Reason, and to affirm his faith in what the translator has called self-hood. It was this deepening and extension of self-hood through faith that he desired most. The reviewer, therefore, finds in the essential Iqbal the same emphasis upon the virtues of the spirit that he finds among the sages of the Orient or the Christian desert fathers. The idiom is different, but the goal is the same.

DIWAN CHAND SHARMA

CORRESPONDENCE

KRISHNA STOLE AWAY THE MILKMAIDS' GARMENTS!

An Allegory and Its Import

The reconciling of the lofty-souled Krishna, the noblest philosopher of the *Bhagavad-Gita* with the Krishna of the *Bhāgavata Purāṇa* stories sometimes presents difficulties, unless the allegorical character of the latter is perceived.

Recently we had an exhibition of the Indian fine arts. I was conducting a foreigner through it. Suddenly we paused before a painting that depicted an embarrassing scene: a group of damsels bathing in a stream, and a mischievous lad, flute in hand, perched on a tree nearby. He had the clothes of the bathing ladies hung about him on the branches of the tree, and the suppliant attitude of the unclad maidens in the water below suggested that they were pleading with the naughty boy not to tease them too much, and were asking him to give them back their clothes, which he had stealthily taken away.

My companion, not familiar with the theme, asked me what the painting was about. I told her that it represented an incident of Kṛishṇa's life, and I briefly narrated it to her. Obviously that did not solve her puzzle. "Do you believe in it?", she cross-examined me. "Yes, in a sense," was my reply. "What is the sense behind it?" "Well, it is all an allegory. God's graciously removing the pall of ignorance from man's intellect is pictured here as Kṛishṇa robbing the milkmaid of her robe."

As I enlarged upon this point, I could perceive the contempt on the face of my interlocutor changing to smiling appreciation.

The interpretation given by me was not of my own concoction. I merely translated what the old teachers had said, explaining the Lord's epithet "Robber of the robes of the mistress of the tender of the cows," occurring in an invocatory stanza of the *Nyāya-muktāvali*, a work on metaphysics, which has no place for flippancy, and where whatever is stated must be rationally explained. The true import of the epithet quoted in the said work is explained as follows: The cows stand for the organs of sense, their herdsman is the mind, the mistress of this latter is the intellect, her drapery is nescience, and its theft means the revelation of truth. How a sensible man's intellect gets shrouded is well known to the student of the *Gītā* (III. 40).

Needless to say, other similar anecdotes of Kṛishṇa's life can be explained in like manner.

B. Ch. Chhabra

Ootacamund,
4th July, 1949.

THE INDIAN INSTITUTE OF CULTURE

[The regular programme of public activities at the Indian Institute of Culture, Basavangudi, Bangalore, has continued without interruption. In August no fewer than five Special Meetings were arranged. The observance of World Peace Day on August 6th was reported in our "Ends and Sayings" columns. Principal K. Sampathgiri Rao of the National College, Bangalore, was the speaker at the "Tagore Day" Celebration held on August 8th under the presidency of Shrimati Sophia Wadia. A Symposium on the "Brotherhood of Religions" was held on August 11th. The speakers at the Special Meeting for Independence Day on August 15th were Rao Bahadur Lt.-Col. S. V. Chari and Janab O. S. Nasarulla Sheriff. "Goethe Day" was observed at a Special Meeting on August 29th, when Dr. W. Graefe gave an address on "Goethe, The Scholar," which is being published as the Institute's Transaction No. 3. Dr. L. R. Phillips, Representative, India, of the British Council, lectured at the Institute on August 23rd on "The Work of the British Council," and Mr. Peter Koinange of East Africa on August 30th on "Culture Contacts with Kenya."

We publish here the first of two addresses delivered at the Institute on July 11th and 12th by **Dewan Bahadur Shri K. S. Ramaswami Sastri.** It is on a topic of great importance not only to India but to the other countries of the world as well.—ED.]

THE RAMAYANA IN INDEPENDENT INDIA AND THE NEW WORLD ORDER

It may seem a far cry from Valmiki and ancient India to Mahatma Gandhi and Independent India but the distance is really one of time and not one of basic ideology. "The mortals speak many tongues; the immortals speak but one." Valmiki was the first to sing of Rama Rajya. It was Mahatma Gandhi's dream to establish Rama Rajya in India.

My view is that the key to Rama Rajya is not in slogans or in institutions, but in a change of heart in human beings. Valmiki was a great sage and a man of immaculate purity. It was in an exalted mood of compassion, of love for the whole world, that the poem was born and was completed. The poet says that he wrote it to impress the commandments of Scripture on all, in a charming, expressive and effective way.

One of the happy features of ancient India was that when a great hero who was a supreme man of thought and of action appeared, a great bard was his contemporary and immortalised him for the guidance of all times and all climes. Sri Rama had his Valmiki, Sri Krishna his Vyasa; and Vikramaditya his Kalidasa. The ideals lived by these great heroes and depicted by these great poets are one and the same and form even today the finest flowering of Hindu Culture.

Valmiki and Vyasa and Kalidasa were the authentic writers of independent India in ancient times. The later poets belonged to the ages when India had come under the foreigner's heel. Hence these three have a special importance to India today. Kalidasa, like ourselves, belonged to an epoch of regained independence, Vyasa belonged to an India of internecine feuds which paved the way for our political downfall. Valmiki, however, was the morning star of song and belonged to those

spacious times when India combined unity, freedom and spirituality.

Our leaders have today proclaimed India a Secular State. The phrase is much misunderstood. It does not mean a State pursuing only materialistic aims. It means only that it stands for religious toleration and religious freedom. No State can be indifferent to the promotion of the real values of life. No Welfare State, as opposed to a Police State, can ignore ethical and spiritual welfare. We must distinguish between Religion and Theology. A Welfare State should not base itself on a particular theology, but it should not be indifferent or antagonistic to the spiritual basis of life. Mahatma Gandhi has said well: "Religion must be secular and politics must be more than secular." This contains a great truth. A religion that does not attend to the discipline of life but is a mere bundle of dogmas is foredoomed to extinction. Similarly a State that merely attends to political freedom and economic betterment and neglects the higher values is foredoomed to decay. We can hence realise how Valmiki's concept of the State was secular and yet spiritual. He stood for a Dharmic State, a State wherein Dharma rules as King of Kings. Valmiki, the apostle of Rama Rajya, is, therefore, fitted to be a guide of the modern Secular State of independent India.

Valmiki's India was not only an independent and secular India in the sense of a non-theocratic and religiously tolerant State which concentrated on social, economic and political welfare while promoting ethical, æsthetic and spiritual welfare; it was also a democratic India, though not a republican India. The republican form of government was not unknown but the predominant type was a constitutional monarchy guided by an enlightened aristocracy of talent and controlled by a vigilant democracy. On all important occasions such as Rama's coronation the *vox populi* was consulted, despite the legal right of the eldest son to be the heir-apparent.

It may be further noted that Valmiki's India was not a country of the modern capitalistic type or of that other modern type of regimented collectivism. It approximated more to the modern type of Welfare State of a democratic and constructive type of Socialism, which chooses a middle way between uncontrolled capitalism and greed for wealth on the one hand and, on the other, a revolutionary and destructive Socialism, which resorts to class war and violence and direct action for levelling down—instead of levelling up—social irregularities. We should remember that the essence of the Socialist ideal of this type is the increasing removal of inequalities, and respect for the human personality, for its own sake.

My view of the Socialist State of this type is that of a Society and a State in which the inevitable conflict of interests of social and economic and political groups is reduced to a minimum; there is maximum voluntary co-operative endeavour by all groups, for the good of the nation, and there is minimum coercion by the State. It is, in fact, the extension of the family spirit to society as a whole. Just as in a family there is proper scope for the creative self-expression of all its members while each strives to promote the welfare of the family as a whole, the ideal society is one in which there is full scope for the rich and full development of the

creative personality of every citizen, while there is also steady striving for the collective welfare. This is possible only in a democracy.

In totalitarian countries of the Fascist or the Communist type there is a tendency to smother personality by the regimentation of life in the supposed interests of collectivism. In such countries we see a peculiar kind of State mysticism, rigid State domination and concomitant single-party leadership. Instead of the old aristocracies of birth or of wealth, we find a new political aristocracy which maintains its domination by all the means in its power. Strangely enough, though Marx held that in the perfect society the State would disappear, we see in Communist countries increasing power of the State and of a single political party in the State. The Communist type of society and State as we see them in action today is distinguished by (1) complete and rigid regimentation of life, (2) class-war or violence and (3) a materialistic interpretation of history.

But in a Socialist State of the evolutionary and democratic type, we see reverence for the human personality, a technique of persuasion by discussion, a sense of comradeship and mutual aid, of interdependence and service. That is why Gandhian Socialism forbade the destruction of capitalists, while seeking to substitute for uncontrolled capitalism controlled capitalism and evolutionary Socialism, and exalted the ideals of *Satya* and *Ahimsa*. We can develop our personality fully and creatively only when we help others so to develop theirs. The petty egoistic self becomes exalted and sublimated in the larger self of the Nation.

Mahatma Gandhi never concentrated upon economic welfare and political freedom as the be-all and end-all of life. The production of commodities is not an end in itself. The self-realisation and enrichment of the human personality in and through society and the State is the really noble ideal. Man is not content with mere comfort, though he certainly craves it for full self-expression. He is not content with the mere appeasing of hunger but wants also a refined taste in matters of food. He is not content with a mere roof over his head but desires to combine beauty with utility. He is not content with mere industrial arts but has an innate passion for the fine arts.

We must, therefore, evaluate the right type of Socialism as not a mere urge for equalisation of opportunities and wide-spread general welfare but also as a moral, æsthetic and spiritual urge. In *The Socialist Movement*, Ramsay Macdonald defines Socialism as the creed of those who recognise

> that the community exists for the improvement of the individual and for the maintenance of liberty, and that the control of the economic circumstances of life means the control of life itself....But...the motive force behind Socialism is not merely mechanical perfection and social economy....Hence, around it are ranged the living impulses of religion, of ethics, of art, of literature, those creative impulses which fill man's heart from an inexhaustible store of hope and aspiration and which make him find not only his greatest happiness but also the very reason for life itself in pursuance of the pilgrim road, which, mounting up over the hills and beyond the horizon, winds towards the ideal.

I claim that the *Ramayana* society and State were of an evolutionary democratic Socialist type, based on reverence for personality and group

interdependence and motivated by love and *ahimsa*. In modern capitalistic imperialism and regimented collectivism we see fierce class struggles and social upheavals but such cannot exist in a cultured society and a Welfare State. In capitalistic imperialism the profit motive, love of dividends—in one word, greed—is the ruling passion. So far as the exploitation of less developed countries is concerned the record of collectivist States is no better.

It is thus clear that Hindu culture implies an all-round harmonious development of personality based on Truth and Non-violence but strong to defend itself and able to put down all subversive elements.

Its best traits are its inclusiveness, its sweetness and light, its unity in diversity, and its pervasive morality and spirituality. It has interrogated the Sphinx of Nature in a mood of wisdom and daring. It has always cultivated a spirit of charity and toleration. The *Rigvedic* declaration "The truth is one; the sages call it variously" sums up the mood and attitude of India even today, though in mediæval India there were some narrowness, sectarianism, fierce religious polemics and exclusiveness. The Hindu doctrine of Karma has interlinked time and space and the generations, and the Hindu doctrine of Brahman has sublimated the individual soul and the universe into something above and beyond both.

We see these traits of Hindu culture in their dynamic form in its overflow all over the world and especially in Indonesia and South-east Asia and China. Hinduism as well as Buddhism overflowed Indonesia and South-east Asia and Buddhism flooded China. But it was a cultural overflow and not a political or military flow. It was the rush of the fertilising waters of a high culture and a superior civilisation and not the rush of torrents of blood shed by the unsparing use of destructive arms. It is by such a process of intellectual and moral and spiritual cross-fertilisation that the continuous inner upliftment and enrichment of humanity can be achieved. We must evaluate the *Ramayana* from this angle of vision as well. In East Asian and Indonesian architecture and sculpture we see its story living in immortal stone. We hear it in their poesy and see it in their drama and in their dance. The Muslim faith coming later displaced Hinduism there externally but the inner loyalties of the people are unchanged and their highest self-expression is in the terms and forms of Hindu culture and especially of the culture of the *Ramayana* and the *Mahabharata*.

The first message of the *Ramayana* to the Secular State of independent India is that of the territorial unity and integrity of India. Valmiki describes Dasaratha as an overlord and a sovereign, one to whom other kings bowed.

The second message of the poem to modern India is that of the independence of India. Ravana had not merely carried away Sita, he had entered India as a conqueror and a marauder, established an outpost at Janasthana and kept the flower of his army there under Khara and his brothers. If the entire Bharata Varsha was under the sway of Rama's line, such an act of spoliation was bound to be severely punished. The battalion of Rakshasas under Khara added to their atrocities by mobilising to avenge a supposed insult

to Surpanakha. Rama, the dauntless and matchless warrior, destroyed them all in a mighty battle.

The third message of Valmiki is the necessity for the ruler to carry the people with him in his policies and undertakings. Autocracy of any kind was regarded by India with aversion. The divine right of Kings in the Western sense is a concept alien to the Indian mind. Though the law books say that the guardian deities of the universe reside in a King, the social-contract theory, well known to Hindu political thinkers, says that the source of the kingly power is the vesting of such power in him by the will and voice of the people. The Saptanga theory shows that he is only one of the limbs of the State. The Puranas show that the people have the birthright of removal of a sinful and oppressive ruler like Vena. King Sagara banished his eldest son Asamanjasa because of his evil ways.

The King had to take the advice of his Ministers in all matters and get the approval of the people through their rural and urban representatives on all important occasions. The kingly power was limited by the *Dharma Shastras* on the one hand and by the powers of the Cabinet and of the Samiti and the Sabha on the other. The Kings of the Solar Race who were regarded as ideal Kings and whose description in Kalidasa's *Raghuvamsa* is one of the highlights of Indian literature, were just, constitutional monarchs. It is true that ancient India had no Magna Carta or written constitution specifying the limitations on the kingly power. But all, including the Kings themselves, knew the limitations on the kingly function.

India had democratic local self-government. Though the modern method of voting by secret ballot was not known, the Uttaramerur inscription and others show that the villages were autonomous republics with their own elected administrators. India has always been a home-land of democracy and the world can well expect modern India to be the bastion of democracy.

Another important message of the poet to modern India is the combination of central strength and autonomy of units. Though a federal constitution on the American pattern was unknown, the genius of India was always in the direction of federation. Rama did not annex Kishkindha or Lanka as a portion of his own territory to which he had become entitled by right of conquest. He purged those lands of all evil elements and installed a righteous scion of the ruling race as King.

The poet has stressed also the evils of anarchy, which means no property, no family life and no vestiges or symbols of civilised life. Under anarchy there will be no industry or agriculture, trade or commerce. The arts will not flourish. There will be no order or progress. The law of the jungle will prevail and violence will be the order of the day. The poet warns us at the same time that an autocratic and unrighteous rule like that of Ravana is as bad as anarchy. The questions put by Rama to Bharatha as to how he was governing the kingdom show us clearly the elements of a wise and righteous rule, even more lucidly than the *Arthashastra.*

As against such an ideal righteous State the poet sets the Ravana Rajya, full of magnificence and steeped in enjoyments but unrighteous and undis-

ciplined, revelling in lust and cruelty and greed, which Sri Krishna describes in the *Gita* as the three gates of hell. Lanka Rajya was grander and richer than Kosala Rajya. The description of Lanka as the giver of all sweet and seductive sense delights is well known. The description of the works of art and the diverse enjoyments found in Ravana's palace is far more splendid and entrancing than the description of the grandeurs of Dasaratha's palace or of Rama's palace. But what avails magnificence when it is based upon unrighteousness and sin ?

Though the concept of a Socialist State did not obtain in its present form in ancient India, Valmiki makes us realise that that is the ideal State in which there is no poverty or wretchedness or squalor, no ignorance or unrighteousness or unholy greed but where the subjects are prosperous and contented, learned and noble and munificent. Everyone should have enough food, clothing and shelter and adequate education and amenities. There was no absolute equality of possessions, but everyone had a certain minimum of wealth and amenities. Such is the description of Dasaratha Rajya. Its three outstanding traits were the happiness and righteousness of the people, the complete social harmony, and the attempt of every person to exemplify the traits of Rama's ideal life.

The poet also mentioned certain other aspects of the polity which we would do well to bear in mind today. A light and well-distributed taxation is one of the primary essentials of a well-governed State. The tax on agricultural income was one-sixth of the produce. The poet also refers to the King's getting one-fourth share of the tapas of the sages in the forest. But Kalidasa says in *Sakuntala* that a King gets only a sixth share of such tapas. The other sources of revenue were royalties on mines, tributes from feudatory Kings, etc.

The administration of the kingdom was an even more important matter. The chief persons in the administration were the Cabinet Ministers. There were also the permanent officials and departmental heads called *Tirthas*, eighteen in number. The Ministers could not themselves attend to all the details of the day-to-day administration. Bureaucracy of one form or another is inevitable in every commonwealth. The happiness of the people depends in a large measure on it. But the officials should be free from every kind of corruption, should be able, efficient and prompt and should combine justice and sympathy. The administration of law and justice is a specially important branch of the Government. The Police and Intelligence Departments are equally necessary.

Equally important was the military administration. So long as predatory peoples and States exist, it is necessary to have military strength. India never cared to be a conqueror and a colonial power. But there was need at all times for defensive efficiency. Rama surpassed the generals of Kishkindha and Lanka in all the munitions of war, quite apart from his being an incarnation of divinity. But his age was one of righteous warfare (*Dharma Yuddha*), whereas ours is of a different character altogether.

But social harmony and righteous government alone would not bring about the millennium, without proper attention to agriculture and industry

as well as to trade and commerce by both the Government and the people. It was by agriculture that man was able to secure the abundance which raised him from a nomadic life to one of settled ease and spacious achievement. It was by industry that he was able to produce goods in abundance, to increase comforts and amenities and pleasures and to sow the seeds of a refined and civilised life. It was by trade and commerce that he was able to circulate such products of agriculture and of industry. Agricultural welfare implied the welfare of human beings and cattle, and industrial welfare implied a contented and prosperous labouring class. Rama asks Bharatha whether the country is economically prosperous, whether the agriculturists and the rearers of cattle are doing well, whether the mercantile classes are conducting trade on proper lines, and whether the revenue of the State exceeds its expenditure. The poet refers to ocean-going ships and ships heavily laden with cargoes.

The *Ramayana* polity consisted not only of towns and villages, but also of hermitages (*Tapovanas*). These centres of austerity and holiness were great power-houses of altruism and spiritual force. The great *yogis*, *bhaktas* and *jnanis* who lived there kept alive not merely the national learning but also the national holiness. Rabindranath Tagore has stressed this great truth in his *Sadhana* and in his *Creative Unity*. He makes us realise how the Indian civilisation has its birth in forests and has been predominantly rural, whereas the Western civilisation is, as was its parent and model, the Greek civilisation, predominantly urban. He points out how certain national consequences followed from such a divergence of origin and development. India can and must be herself. Why should she give up at the bidding of the West such a harmony of hermitage and village and city as was her special achievement in life?

I have dealt so far with the *Ramayana* in relation to the concept of polity. But let us not forget that the root thereof is a proper individual life and family life, that the flowering of such a polity is in art and that its fruit is the spiritual life. India never regarded society or State as an end in itself or as belonging to the realm of ultimate values.

The poet has lavished his unlimited affluence of description in delineating the exalted virtues of Sri Rama. All of them can be summed up in the five basic virtues named by Manu: Non-injury, truth, non-covetousness, purity and sense-control. Equally important are the domestic virtues. The *Ramayana* has been well called the Epic of the Household. We are all prone to forget that the disobedient son or the unfaithful husband is not likely to make a good citizen. The ideal of absolute and unselfish devotion to one's parents is stressed throughout the poem. The ideals of conjugal love and fidelity as described in the poem are of the loftiest character. That a woman wedded to a man according to Dharma will be his beloved in birth after birth is one of the noble ideals found in the poem. The love and loyalty of Rama to Sita is equally wonderful. Sita says that he is of a steadfast, loving and passionate affection, is the very soul of righteousness, and is as unselfishly fond of her as are her mother and her father. This description may

not be of the type of hyperbolical body-worship that we meet with in Western literature, but the steady and warm glow of fire is far better than the dazzling flashes of forked lightning.

Valmiki makes us realise that the real flowering of the tree of polity, with its deep-hidden powerful roots in individual and family virtue, is in art, the highest manifestation of culture. If a State claims to be not a mere Police State, but a Welfare State or a Culture State, we can apply the test of Art to find out its genuineness. The sublimity and sweetness of Valmiki's nature poetry, the combined dignity and beauty of his poetry of beauty and love, his humour and his abundance of wise and memorable reflections on life can only be mentioned here. The poem is full of references to the arts of music and the dance and story-telling. It refers also to the fine arts of architecture, sculpture and painting. It gives a glimpse into the various useful, industrial and decorative arts that gave a wonderful polish and grace to the life of his time. No individual or nation can be said to be truly civilised if it gets so deeply into the turmoil of national and international politics that it has no inclination or ability to taste the raptures of art.

But mere life in an ivory tower is not the be-all and end-all of life. The ethical and spiritual disciplines of life alone can fit us for our highest destiny and for communion with the divine. The real fruit of a Culture State consists in its spiritual ideals. No State is an end unto itself. It is the greatest of human institutions if it enables every human being to have the social, economic and political conditions indispensable for the perception, enjoyment and creation of beauty and for the highest self-realisation of the individual. Whatever the height of achievement in art, in wealth or in power, the shadow of death is over all of us and yet we feel that we are immortal and divine and that our birthright is infinite bliss. One of the most inspiring passages in the poem is that wherein Rama gives us the quintessence of life in eighteen verses which are sometimes called the Valmiki *Gita*.

We are building in India a defensively strong, free, democratic federal Republic, based on the principles of evolutionary parliamentary Socialism. The great goal for India, nay, for the whole world, is the life ethical, the life beautiful, the life spiritual, a trinity in unity. Beauty, Goodness and Truth are the ultimate values and are the proof and expression of the divine in man. The *Ramayana* takes us into the innermost shrine of these values. It will, therefore, endure as long as the mountains and the rivers endure.

K. S. RAMASWAMI SASTRI

ENDS AND SAYINGS

" _____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

However many demonstrations humanity has had of the impossibility of overcoming hatred with hatred, the lesson never seems to be learned. Mr. Carl Heath does well to point out in his article in the Quaker weekly, *The Friend*, the inadequacy of the approach of both the Roman Catholic and the Protestant Churches to the problem posed by the tension between the Soviet Union and the West.

The Roman Catholic Church has declared open war upon Communism, and is wielding her traditional methods of penalties and excommunications to enforce the intolerance she enjoins upon her followers. The Central Committee of the World Council of Churches at a recent meeting contented itself with urging on the churches a "firm stand" against totalitarianism and the suppression of religious freedom. As Mr. Heath remarks: "Open conflict and firm stands will not change hearts and minds." They may indeed, as he says, only inflame.

Seeds cannot be hammered into the soil; they must be gently dropped, after the soil has been made ready to receive them; and this applies as well to human understanding as to the cultivated fields. The possibility of overcoming evil with good, which Mr. Heath upholds, is not only a Christian formula. That hatred ceaseth not by hatred but by love was proclaimed by the Buddha as the Law Eternal, 600 years before Jesus. It is fear that begets hatred; and faith in the divinity of man and the unerring justice of the moral law that gives the confidence no threat can overwhelm.

Imagine the transforming effect if Rome's reply to persecution had been a world-wide call for a social effort for the suffering children in Communist countries.

People and Culture Vivante describes in English and in French an adult education project organised in Canada by the McGill and Laval Universities, which publish the report. About 100 people, including a very few foreigners, meet for ten days at Camp Laquemac, an adult camp school of Community Programmes, to search for an answer to "how leadership can be devised among free men" and how adult education programmes can be developed to promote realisation of a living current culture. All participants are regarded as teachers as well as students. Even the experts present are "on tap but not on top." The results in unity of feeling as well as in fruitful concepts seem to have been remarkable.

Adult education in Canada, which has always stressed the importance of public discussion of domestic and international problems, has been blazing new trails with excellent co-operation between the Universities, with their extension services, private groups, and Quebec's Department of Public Welfare and Youth.

The sponsors of this project are con-

vinced that democracy and popular culture are almost synonymous, and that it is "necessary to teach people to mould themselves and the society in which they live." Adult education has, as Dr. W. C. Hallenbeck of Columbia University puts it here, "'hitched its wagon to two stars'—making better people and making a better world."

Democracy does not simply mean a constitution, laws, and men with power in their hands; it is a frame of mind, a way of life, a civilisation.

An important part of the task of adult education is recognised to be to give to individuals the self-confidence which formal education has failed to arouse, the conviction that inspires the sponsors of this project, that

within each man lies the power of shouldering the responsibilities of his political, philosophical, artistic and spiritual destiny.

A most suggestive and inspiring document.

We have before us the significant address which Señor Jaime Torres Bodet, the Director-General of Unesco, delivered at the International Conference on Adult Education sponsored by Unesco and held at Elsinore, Denmark, from June 16 to 25. While recognising the demonstrated possibilities of misusing adult education to indoctrinate with particular ideologies, he saw its proper function as being to liberate.

We hope for no better result from our work than the awakening in the consciousness of every adult of an awareness both of his personal responsibility and of his intellectual and moral fellowship with the whole of mankind.

Seldom had man been lonelier, poor and more unhappy than today, whe material interests had become the mai spring of action and the sociabili which was "the most widespread an ineradicable of all human instincts was denied in practice and, instead partnership, enmity or rivalry wa general.

Do we claim to relieve man's isolation accustoming him to blind submission to t will of the herd? Or do we wish to bri him to take a conscious part in a cultu which, while having regard for his persona ity, will inspire in him a sincere desire to one with all his fellows?

Individual rights had to be respect ed, but the individual, as the "essen tial instrument of the moral solidarit of mankind" had to be imbued wit the idea of the "brotherhood of huma destiny," which Mr. Bodet felt shoul be the basis of adult education as i also necessarily underlay every inter national institution.

He saw in the effort to promote educational, scientific and cultura understanding between all nations the ultimate hope of the spiritual condi tions in the world in which men might build the peace advisedly, "for the advancement of justice, good and progress."

With these views we are in hearty sympathy. It is the same conviction of the contribution which cultural opportunities along broad lines can make to human brotherhood and to world peace that inspires the effort of the Indian Institute of Culture at Basavangudi, Bangalore, to broaden mental horizons and to deepen sympathies.